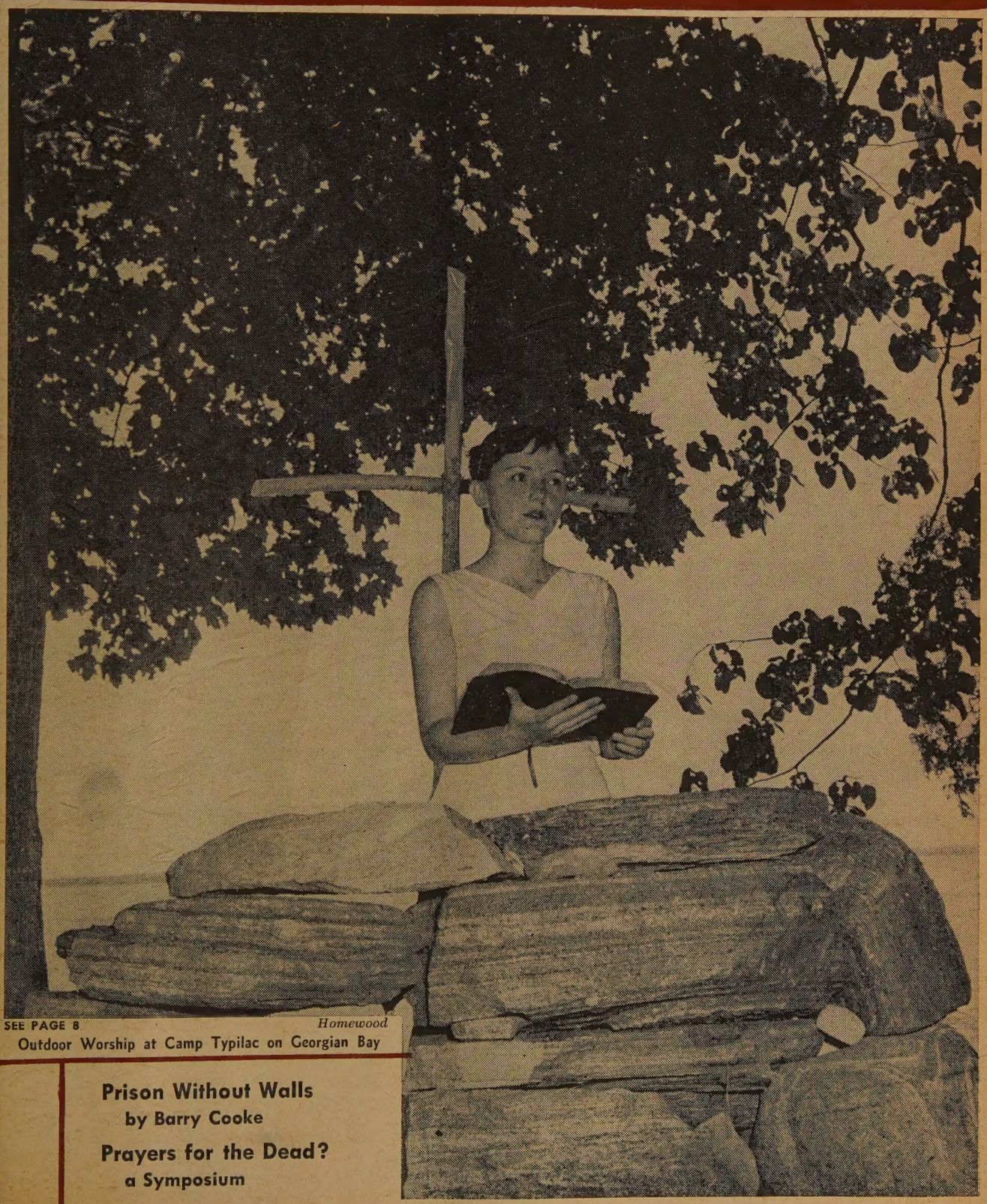
THE UNITED CHURCH

JULY, 1958

OBSERVER



SEE PAGE 8

Homewood

Outdoor Worship at Camp Typilac on Georgian Bay

Prison Without Walls
by Barry Cooke

Prayers for the Dead?
a Symposium

Letters

Stop the Tests!

Dear Sir: Your editorial upholding the stand of Britain and U.S.A. for continuing nuclear tests is deplorable from a Christian point of view. The Soviet Union, which by its action in stopping the testing of nuclear bombs, with no strings attached, is proving that nation's pleas for co-existence are sincere. The U.N. (which is pro-American as constituted) proposal to stop tests had so many strings attached of air inspection and production of fissionable material and outerspace missile control and reduction of armed forces that it choked itself. Our church's banner should be: Stop the tests and return to sanity.

Courtenay, B.C. Aaron Cooper.

Ebbutt: Pro and Con

Dear Sir: Having followed Professor Ebbutt's series in THE OBSERVER I am impressed by his latest forthright presentation — "Was Jesus Fully Human?" The heresy hunters will now be in full cry. By his analysis of the Hebrew and Greek forms which Jesus used, and which unquestionably moulded his thinking and that of the Gospel writers, he has shown that Jesus was just as human as the rest of us, and that He can be our guide to life only because He was human, in spite of the superior breadth and depth of His spiritual insight. Many young minds which are being trained to analyze facts and ideas in the secular areas of life are quite unable to assimilate or even tolerate the stupefying double-talk which still, unfortunately, is heard from many pulpits. Today only the credulous or the unthinking are accepting mystic cliches and shibboleths, and the pulpiteer who still clings to the old emphases is responsible for driving the best young minds away from the church door.

I look forward with interest to Professor Ebbutt's further articles and thank him, and you, for your courage in publishing them.

Pointe Claire, Que. R. N. Smith.

Dear Sir: Are you trying to shatter people's faith. I have long enjoyed THE OBSERVER but since these ridiculous articles by A. J. Ebbutt have appeared, I wonder if the editor has any scruples.

I refer Prof. Ebbutt to Articles 8, 15 and 21 of your *Catechism,* to the Apostles' Creed, the Nicene Creed (especially) and other great statements. If these are studied I am sure he must see his errors . . .

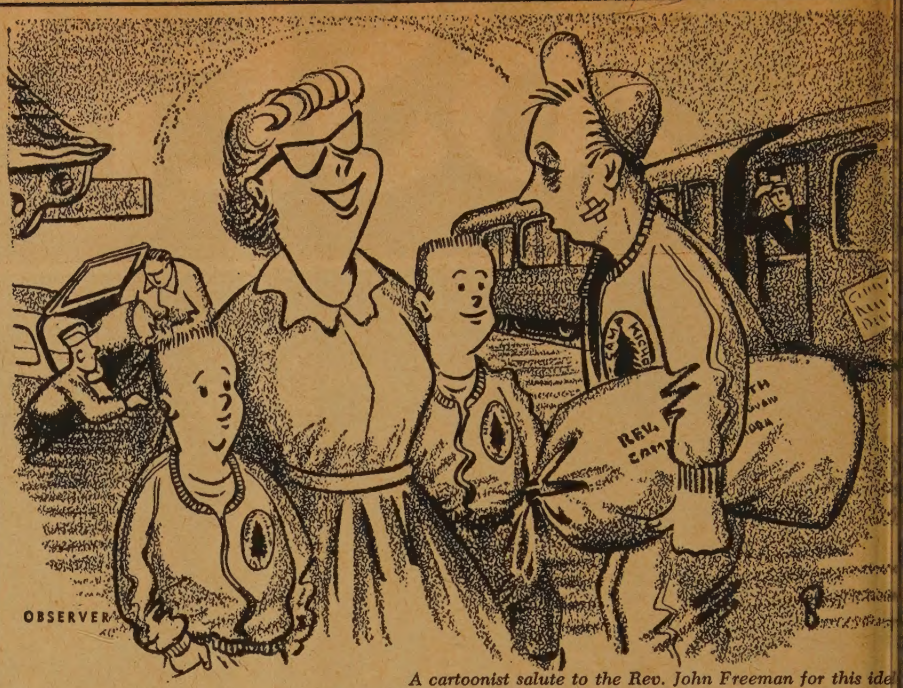
Peterborough. An Anglican.

Dear Sir; It is true that the Gospels of Mark and John do not mention the virgin birth. But neither do they mention the birth of Jesus, nor do they tell us anything about the Lord's early life.

It is also true that Paul does not mention the virgin birth in his writings. But we must bear in mind that Paul never dealt at all with the earthly life of the Lord in his writings except His crucifixion and His resurrection. Yes, the virgin birth is strange. But so is the whole salvation . . .

The person who says he does not believe in the virgin birth and yet believes in Christ, believes in a christ of his own making. For me, such a christ, would not do for a Saviour.

Vancouver, B.C. Rev. David Peng.



A cartoonist salute to the Rev. John Freeman for this ide

". . . and did you have a nice holiday running boys' camp, Mr. Smith?"

Dear Sir: I see Dr. Ebbutt has another article, "Was Jesus Really Tempted?" The Bible says he was tempted in all points as we are. I believe the Bible so did not have to read his article. . .

Hugh D. Campbell.

Dear Sir: I am neither shocked or pleased by Dr. Ebbutt's recent articles. It would be presumptuous of me to take issue with Dr. Ebbutt but the question I would like to ask is this: do such articles have a place in a family church magazine such as THE OBSERVER?

Most of us who read THE OBSERVER can, I fear, claim to very little of the scholarship which entitles a man to pass judgment on the Scriptures. Perhaps it is fair to say that most of us today are prepared to go along with a liberal interpretation of the Old Testament stories.

The New Testament, though, is something else again. Here is the very substance and foundation of our faith, and if in the Gospels we have no sheet-anchor, is there any telling how far we may drift? Dr. Ebbutt, I am sure, knows perfectly well where he is going, and his conclusions will be impeccably documented and faultlessly reasoned; he knows what he is talking about. But if doubt is cast on one facet of the Gospel story — and you will agree that, in failing to confirm, the Virgin Birth article does cast doubt—how is the layman to determine what else he must reject as "historically improbable." We are not sufficiently well-informed to judge.

This is the little learning which is proverbially dangerous. So precious is our faith that we dare not risk whittling away or watering it down with this kind speculation, unless we personally prepared to pursue the research and argument to the end. Unless and until can demand so profound a scholarship f our laity, such articles as Dr. Ebbu are not profitable in the pages of T OBSERVER.

Mount Royal, Que. F. G. Har

Required Reading

Dear Sir: If I had my way I would m Don Faris' book required reading for ev minister of our church. I would make *Plan With Hope* required reading, too, every well-nourished member who hope return to God from a hungry world with blush of shame.

Vancouver, B.C. Alfred A. Thomp

Try Foolproof System

Dear Sir: Like many of your o editorials I believe "Foolproof System" be very much to the point. I, too, beli that the United Church system, if follo is just about foolproof. It speaks well the wisdom and foresight of our ch fathers. What we need now is someon persuade our congregations really to out the system. I believe that many gregations are making good progress in regard. "Let's Look at Stewards" and "L Look at Elders" have helped. But about trustees? Many congregations h either inactive or no trustees. Prop titles and insurance in some areas are in shameful state. Much property is state of poor repair simply because t are no active trustees to tend the matte

It would help a good deal if *The Ma* would suggest a definite term of office

tees, such as the five-year term sug-
ed for elders. It would also help if
e were a better definition for the word
oral in outlining the duty of stewards.
robert, Sask. V. A. Wilkinson.

low U.K. Example

ear Sir: In your article on Drug Addic-
in Canada, I read:

"ther countries, including Great Britain, supply
ts with drugs legally through their doctors and
nacists. In these countries there is little
-peddling and no reason for addicts to take to
. . ."

is obvious that drug addiction in
ada is the result of the tremendous
its made by dope-peddlers. It costs the
try millions of dollars every year
king them down—and their victims.

hat the man in the street cannot under-
d is why Canada does not follow the
nple of the United Kingdom. Drug
ction is no problem there.
onton, Alta. G. J. White.

quirements Tough, but . . .

ear Sir: Miss Gale Mooney suggests
the requirements for becoming a
ionary are "too tough" and that the
-all training period should be shortened.
isagree. A person planning to work
seas needs a mature understanding of
ical, economical and geographical con-
ns of the world. . .
am planning to enter the United Church
ning School next fall. I have spent four
s at college, one year at the Ontario
ege of Education and two years in the
hing profession, and yet I do not feel
even with two more years of required
ing that I will have sufficient back-
nd for my chosen profession.
e need people in this profession desper-
but lowering the standards is not the
ver.
don, Ont. Miss Mary Thomas.

d-flies Wake Us Up"

ear Sir: Your editorial "Is Canada
rica's Foreign Field?" misses the point.
fundamentalist denominations of which
speak do not think of Canada as a
ign mission field, but they consider the
regations of other denominations as
ful fields for their labour.
et I fear that in many cases we of the
line" churches should be less critical
self-critical. In simple honesty we
t confess that we tend to cool off, and
warmly-enthusiastic preachers enter
field, it is not surprising that they win
some who need and long for such
nth. The gad-flies are indeed irritating
perhaps we need them to wake us up!
man, California. Banes Anderson.

Hands Falter

ear Sir: In support of Dr. Johnston's
le on "Simultaneous Communion" may
phasize a point he mentioned, that of
ing the wee individual cup a long time.
bothers old people, especially. Atten-
must be kept on the cup, lest they drop
their minds dwell on higher things. Old
ls lose their grip under strain.
ilton, Ont. E. E. Bossence.

"Trash Can" Article

Dear Sir: Our **Observer** is such a fine magazine that I dislike to see it demeaned by such a silly article as "Ecclesiastical Birdwatching" by Rev. J. A. Davidson. There may be a few peculiar people in the church as described, but what good does the writer think he can accomplish by such a silly article? **The Observer** is a high class magazine dedicated to the uplift of its readers by providing entertaining, educational and inspirational articles and silly articles such as "Birdwatching" belongs to the trash can.

Fort William. Ira N. Gerry.

A Helpful Prayer

Dear Sir: "Dear Lord, help me to understand and to remember that which thou shalt speak to me this day." Ever since I was a boy—and that is a long time now, as I was born in 1860—this prayer has been in my mind when attending devotional services.

As it has been of such wonderful help to me, I should like, through our church paper, to pass it on to my many friends.

Toronto. Carl J. Printz.

Magazine of Many Uses

Dear Sir: I'm on a mission field in Saskatchewan and I call "home" a 8-ft. x 10-ft. shack in a farm yard. **The Observer** finds many uses out here. Firstly I try to read it, but when the hornets, flies and mosquitoes get bad it doubles as a fly-swatter. Then in its battered and torn last days, it is used in the morning fire to warm the frozen student. The May 1st issue "did in" 7 hornets, 20 flies, infinite blood-thirsty mosquitoes and one stray cat.

Bright Sand, Sask. Dennis Horgan.

Christian Marriage:

OBEDIENCE TO GOD *or* PURSUIT OF HAPPINESS?

DURING the debate about the re-marriage of divorced persons, The Rev. E. Crossley Hunter, in the April 15th OBSERVER, indicated that the choice for ministers is: either to act in the spirit of Jesus and marry the divorced persons or settle the matter on a single Bible verse and refuse. This, however, is not the choice. Personally I refuse always to officiate when one of the parties is divorced, because the promise "till death do us part" is founded in the very character of God Himself, Who remains faithful even when we are faithless.

Both Old and New Testament testify clearly that it was only on account of the hardness of heart that Moses gave in and allowed divorce, although he knew it to be against God's will. There is no contrast between the God Who revealed Himself to Moses and the Father of our Lord Jesus Christ.

Christian marriage is an opportunity to obey and glorify God. It may happen indeed that circumstances are so horrible that a separation seems to be the best solution, but this does not include a second marriage, for this excludes a reconciliation with the husband or wife. Strange, that none of the eight ministers who expressed their views took this into account. And why was not a word of concern expressed about the husband, on his way to eternal destruction? Did not Jesus die for sinners like him and why could not the young woman go on loving him and praying for him? After all, there was a day in her life that she declared that she loved him and wanted to be his wife with the exclusion of all others. Are all of us not called upon to take up our cross and follow the Lord? How many splendid women go through life unmarried, having to submit themselves to God's will and guidance. If a girl is considered to be old enough to make the marriage-vows, why should she afterwards, on account of her age, be excused that she did not keep her promise? Every time a minister officiates at a wedding of divorced persons, he lowers the value of every Christian marriage, for the inhabitants of Ashdod and Ashkelon rightly conclude that the Christian marriage vows really are not meant so seriously as they may sound. There is a way out.

I know a woman, who was badly treated by her husband, who was many times untrue to her. She had every reason to divorce him, but she did not, simply taking for granted that this man was the husband to whom the Lord God had joined her. Before the man died of cancer, during many months she nursed him with care and love and experienced the great joy of seeing him turn to Christ. This is Christian marriage coming to its own true character; but of course, the pursuit of happiness is something else.

Sebright, Ont. (REV.) T. HOGERWAARD.

TORTURED FOR CHRIST

ONE of the most moving examples of Christian witness, or personal testimony, that I have encountered comes from an Anglican clergyman who recalls his experience as a prisoner of war.

Rev. Leonard Wilson was Bishop of Singapore when that great naval base fell to the Japanese. He was interned immediately. Over a period of months he was beaten and tortured.

Even in jail he had the experience of being raided by the military police. They searched through all belongings, released some prisoners immediately and, with the others, began a programme of brutality from which 15 men died. Bishop Wilson was one of those who went through the torture, and lived.

"After my first beating I was almost afraid to pray for courage lest I should have another opportunity of exercising it. But my unspoken prayer was there. In the middle of torture they asked me if I still believed in God. When, by God's help, I said, 'I do,' they asked me why God did not save me. By the help of His Holy Spirit I said, 'God does save me. He does not save me by freeing me from the pain or punishment, but He saves me by giving me the spirit to bear it.' When they asked me why I did not curse them I told them that it was because I was a follower of Jesus Christ, Who taught that we were all brethren.

"I did not like to use the words, 'Father, forgive them.' It seemed too blasphemous to use our Lord's words. But I felt them. And I said, 'Father, I know that these men are doing their duty. Help them to see that I am innocent.'

"When I muttered 'Forgive them,' I wondered how far I was being dramatic, if I really meant it. I looked at their faces as they stood 'round, taking it in turn to flog me. Their faces were hard and cruel. Some of them were evidently enjoying their cruelty. But, by the grace of God, I saw those men not as they were, but as they had been. Once they were little children, with their brothers and sisters—happy in their parents' love, in those far-off days before they had been conditioned by their false nationalist ideals. And it is hard to hate little children.

"So I saw them not as they were, but as they were capable of becoming, redeemed by the power of Christ, and I knew that I should say, 'Forgive.'

"God, in all His power and strength and comfort, is available to every one of us today. He was revealed to me not because I was a special person, but because I was willing *in faith* to accept what God gave. I know what I say is true, not just because the Bible says so, or because the church has told us, but because I have experienced it myself. I know that whether you are despondent or in joy, whether you are apathetic or full of enthusiasm, there is available for you *at this moment,* the whole life of God, with its victory over sin, and pain, and death."

Read and Learn

IT is significant that Jesus' disciples called Him "Teacher." And, of course, the word "disciple" implies "learner."

Jesus taught them in parables. He demanded thinking. He demanded thinking in a practical way.

Jesus taught them with questions. Is it lawful to do this or do that? Who do you say that I am? He taught them with questions calling for realistic thinking.

Jesus taught them with His life. He taught them the meaning of dedication to Truth. He taught them—when they didn't know they were being taught—through a cross. In it was the supreme teaching about love, faith, forgiveness, and reconciliation with God.

Jesus Christ can be your teacher. Turn to your Bible. Read of Him. Learn of Him.

July 1. Warning Against Forgetfulness ....Deuteronomy 6: 10-15
July 2. God of Justice.....Deuteronomy 10: 17-22
July 3. Instruction for the Family ....Deuteronomy 11: 18-28
July 4. Song of Praise.....Psalm 145: 1-9
July 5. The Lord Is Faithful.....Psalm 145: 10-21
July 6. God's Steadfast Love ....Psalm 89: 1-2, 5-8, 13-16
July 7. The Reign of Justice Foretold ....Isaiah 9: 2-7
July 8. Good for Evil.....1 Peter 3: 8-17
July 9. The Higher Righteousness....Matt. 5: 21-32
July 10. The Second Mile.....Matthew 5: 33-42
July 11. Law of Love.....Matthew 5: 43-48
July 12. A Lesson in Tolerance.....Luke 9: 51-56
July 13. On Inner Purity.....Luke 11: 37-44
July 14. Obeying Parents.....Proverbs 6: 20-23
July 15. Jesus' Invitation to Children ....Mark 10: 13-16
July 16. Husband and Wife.....Ephesians 5: 21-33
July 17. Parents and Children.....Ephesians 6: 1-4
July 18. A Happy Home.....Psalm 128
July 19. Family Responsibilities....1 Timothy 5: 3-8
July 20. The Marriage Covenant.....Mark 10: 2-12
July 21. Neighbourly Justice....Leviticus 19: 11-16
July 22. "Love Your Neighbour"....Lev. 19: 17, 18
July 23. Work for Self-Support.....Ruth 2: 1-9
July 24. Witness Through Living..Romans 13: 8-14
July 25. "Be Doers of the Word"....James 1: 22-27
July 26. Show No Partiality.....James 2: 1-9
July 27. "Let Love Be Genuine".....Rom. 12: 9-21
July 28. Speaking for the Right.....Amos 7: 10-17
July 29. True Discipleship .....John 8: 31-38
July 30. Duty to God First.....Acts 4: 13-22
July 31. Sons Through Faith.....Galatians 3: 23-28

Children

THESE truants from home and from heaven—
They have made me more manly and mild;
And I know now how Jesus could liken
The Kingdom of God to a child.

—*C. M. Dickinson*

Thinking of Missions

THE world is exploding at the sean Population growth is outracing c ability to produce more food and goo From the Orient to South America, fr Eastern Europe to the United States, so ing birth rates are posing future proble potentially more dangerous than t H-bomb.

Just look at these facts:

By this time tomorrow, there will be least 70,000 more people in the world th there are today.

If the current birth rate had started t year Christ was born, there would be c million people in the world for every c now alive.

In 3½ years Red China's populati alone has shot up by 42 millions — m than the total population of New Yo California, and Pennsylvania, the th most heavily populated U.S. states.

At present, demographers — scienti who devote their lives to studying popu tion problems—estimate that there are billion people in the world. By 1980, th expect this to soar to 4 billions; by the y 2000, to 5.5 billions.

When you think of the mission of church, the world-wide mission, think those 70,000 new people who shall be h by breakfast time tomorrow.

The Church

WE have heard a story that deser to be passed along. It is about people of a devastated village in Euro Slowly through the long post-war years, people have been rebuilding. And in work of rebuilding they have felt th selves greatly united by the suffering the need which engulfed them.

In clearing away the rubble to reb the village church, they came upon statue of Christ which had been parti destroyed. Later, when the new church built, they lifted the statue up into plac scarred, broken, and without arms.

Under it they inscribed the words, " are thine arms."

Prayer of Thanksgiving

O LORD our God, the Father o our Lord Jesus Christ, we would render unto Thee thanksgiving, by al means, at all times, and in all places for that Thou hast sheltered, assisted supported, and led us on, through th time past of our life, and brought u to this hour.

For Thy loving-kindness guiding u on life's way, for the gifts Thou has bestowed; for the joys Thou has made to abound to us, and the sorrow and trials Thou hast overruled fo good: we give Thee thanks, O God through Jesus Christ our Lord. Amen

THE UNITED CHURCH
OBSERVER

JULY, 1958

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contents

	Page
ials	6
d Teen-agers Go Steady?	7
amp Time	8
al Punishment on Capital Hill	11
Without Bars	12
d Protestants Pray for the Dead?	14
t and Opinion	16
Did Jesus Think of Himself?	19
ion Box	21
	22
Makers	25
t People and Places	26

Rev. Harvey Forster

IN THE NEXT ISSUE

Forster's Mission
By MICHAEL PENGELLEY

Farewell Dark Senorita
By MAURICE PLATTS

Observations

PREACHER IN THE PUB might well be the heading for a story from Treherene, Manitoba, where the Rev. Donald Keating prepared for a special mission last winter by going regularly to the local beverage room. He stuck to tomato juice, Seven-Up and conversation with the men. He admits that he had long wanted to "enter the fellowship of the Pub," so took advantage of the Evangelistic Mission injunctions to get out among the people.

● WESTMINSTER, WINNIPEG, supplied its minister, the Rev. Nelson Mercer, for the eight-day preaching mission. Mr. Keating is quite enthusiastic about what can happen in a small community when good preparations are made for such a mission. Treherene charge has about 250 United Church families; average attendance was about 150, and represented the whole community. Even Saturday night brought more than 100 and the closing service attracted 265 adults. He gives credit to a free baby-sitting service, an SCM book display, a 35-voice mixed choir, Mr. Mercer, and the pub visits. If anyone objects to the latter he points out the New Testament precedent and recalls that even Jesus was called a wine-bibber.

* * * * *

● HOTTER AND HEAVIER grows the mail in response to the articles by Professor Ebbutt. We are awfully suspicious that some of the letter writers have neither read the Ebbutt book nor THE OBSERVER pieces, or done much careful Bible study. We feel Professor Ebbutt is quite able to stand up for his own ideas—ideas incidentally which have been familiar to most serious students of the Scriptures for decades now, whether they agree with them or not. But we frequently are questioned on the wisdom of publishing his articles.

● IT SHOULD BE REMEMBERED THAT: Professor Ebbutt's book is published by The United Church Publishing House; it has been accepted for re-publication by the Westminster Press of the United Presbyterian Church U.S.A.—a church and house proud of its theology and scholarship. Dr. Ebbutt is a minister of the United Church who helps to train more men for the ministry than any other single Professor. If the readers of THE UNITED CHURCH OBSERVER haven't heard of these things before we feel that they should have been informed. Certainly Professor Ebbutt's interpretations are not new to any minister. We believe that the study of such a book will help bridge the gap between pulpit and pew and we will continue to publish other chapters. Incidentally, the cloth-bound edition of the book is almost sold out, but there are cheap paper-backs still available from the Church's Retail Department.

● AND BY THE WAY, we have long felt that persons who say strong things should be prepared to sign their names, so in future, except in very exceptional circumstances, we will print only letters with signatures. No more pseudonyms, please.

* * * * *

● A HAPPY TRIUMVIRATE of ministers will be flying from Newfoundland to the Holy Land this week-end, enjoying one of the finest little features we have seen in the church. The MacPherson bequest provides enough money to send a Newfoundland minister to visit the scenes of the life of the Master about two years out of three. Usually the men wait till two or three may go together. Their brethren elect the lucky man at conference. The Rev. Reginald Rowsell, Dr. Sidney Butt and the Rev. G. L. Morgan are leaving for the United Kingdom, Europe, Egypt and Palestine in late June. They will be gone for seven weeks, and their congregations will no doubt have freshly illustrated sermons for years to come.

● MANAGING EDITOR HOMEWOOD has just departed for Europe and the Holy Land too; he will visit the Padres of the Canadian forces in Germany, and spend about two weeks taking pictures in the Bible Lands. The Rev. L. E. Smith of Ancaster will travel the Holy Land with him. Dr. Smith will no doubt have sermon materials, too, and Mr. Homewood is planning to use his pictures for a special photographic issue of THE OBSERVER next autumn.

* * * * *

● THE LATEST UNITED CHURCH statistics have just been compiled for the *Year Book* which will appear in mid-summer. Here are some of the more interesting developments: Number of pastoral charges, 2,694; number under pastoral oversight, 2,407,846; membership, 955,303; received by profession of faith, 40,749. There were 30,010 marriages; 66,703 baptisms and 30,219 deaths. Grand total raised, $47,694,571. Total property value, $294,033,765. ●

Editorial

Uneasy Neutralism?

WRITING an introduction to the *1957 World Christian Handbook* last August, Sir Kenneth Grubb described the build-up in Russian military power. He pointed out that Russia had moved ahead of western power in three categories of fighting, and added: "Little has been reported in relation to guided missiles, but there is no reason to suppose that the USSR has fallen behind."

And after that the Sputnik!

He sums up by saying that it can be argued that the final clash is inevitable: "But it can also be argued that a kind of paralysis of power has been achieved, since no nation wishes to conquer a desert, a graveyard or a furnace.

"We have to look forward to a world in tension, characterized by smaller wars, some progress being made over the years towards a controlled and agreed disarmament system, much propaganda, much jockeying for political position and attempts to form blocs. It is not a happy picture but the Church is not commissioned to work always among the happy."

Then he adds what we believe to be a prophecy coming true among us: "Nations which have fought long and hard struggles for truth, freedom and justice among men will be tempted or compelled to escape into an uneasy neutralism as the only alternative to destruction."

We are being counselled—by men whose concern and Christian conviction are unquestioned—to protest further bomb tests, cease reliance on mass destruction weapons, and take action on our own as Canadians to set an example for the world by disarming in the name of Christ for the sake of peace.

The idealists are repeating "Remember Hiroshima." The realists say, "Remember Pearl Harbour." We should remember both. And remember, too, that the pacifist movement of the thirties encouraged Hitler to start a war.

Our conviction is that those who counsel unilateral action for Canada without waiting for an overall agreement on disarmament are doing less for the cause of peace than those who work and wait and pray, and keep strong, within the framework of the United Nations and among the friends we have cause to trust.

THE PROFESSIONAL FUND-RAISERS

THE London Conference has just committed itself to a major financial campaign to provide a United Church centre at Western University, promote church extension and take advantage of other opportunities. The committee, on the basis of a study of similar campaigns in Manitoba, Toronto, and a new one shaping up in Ottawa, recommended that the assistance of a professional fund-raiser be secured.

We have often wondered why, in the face of the amaz record of these organizations, the United Church see reluctant to say a good strong word for such fund-rais as Wells Organizations. A quick look over the succes being achieved by hundreds of United Church congre tions, plus the results in Anglican and Roman Cath dioceses, convinces us.

What are just as significant are the reports, alm universal, of quickened interest, increased church atte ance, and new sense of stewardship which accompanie well-organized canvass.

Two years ago the National Extension Committee ur the use of professional fund-raising agencies, and Dr. C. Macdonald, who has been giving such able leaders in the United Church's great extension campaign, sa "All you have to do is look at the part Wells played the Toronto and other campaigns where they were as to help, to see what a source of strength they are."

Ottawa Presbytery is now embarking on an ambiti program, with Wells leadership. Other areas of the chu will be moving ahead in the future. Leaders respons in these matters should do only one thing: check records and be guided by what they find.

THE NEW CROP

NINETY-FIVE young men and women were ordai to the ministry of the Word and Sacraments by Un Church Conferences last month. In addition, 15 minis were received from other churches. They have now g to the scattered fields across the land and abroad, as a crop of young shepherds as the church has seen.

In addition, 186 new candidates accepted the call du the year and have started their preparation. In all, ministers-to-be were undergoing training for the min of Canada's fastest-growing church. These figures b new records, reports Dr. Harold Young, director recruiting.

During the year, THE OBSERVER has told many st about the colleges where the ministers train, and churches and missions where they serve. At conferen and in the many ordination services broadcast across land, the lay people heard their ministers profess faith and make their vows.

Here is what an ordinand of the United Church is a before hands are laid upon him in the ancient and sol service of ordination:

"Do you believe yourself to be a child of God, thro faith in our Lord Jesus Christ?

"Do you believe yourself to be called of God to Office of the Christian Ministry, and your chief mo to be zeal for the glory of God, love for the Lord J Christ, and desire for the salvation of men?

"Are you persuaded that the holy Scriptures co sufficiently all doctrines required for eternal salvatio our Lord Jesus Christ? and are you resolved out of said Scriptures to instruct the people committed to charge, and to teach nothing which is not agree thereto?"

THE UNITED CHURCH
OBSERVER
JULY, 1958

Editorial Question

Should Teen-Agers Go Steady?

HIS is a question we ought to handle with tongs. For parents may become unreasonable by our suggestions and teen-aged youngsters could dismiss OBSERVER by saying it is old-fashioned, ıe writer must be an old man in his thirties or forties.

ter such an apologetic beginning we go say: "If it's nineteen-year-olds, going y is a fine thing. Fall in love, save money and get married. But if it's een-year-olds it's a ridiculous custom, arents instead of giggling that it's cute ld discourage it."

American Influence

ere may be parts of Canada where the asn't reached down to the eighth grade if so, sing a Doxology. In those areas nced greatly by the U.S.A. it is esti- d that close to fifty per cent. of the line and white bucks crowd are on the y trail, and even some of the pony-tail in public school are going around with ack buckles on their shoes done up olizing they're tied.

istoms vary from high school to high l, but the broad outline is the same. boys and little girls settle down to sive dating, long telephone conversa- early in the morning and ten minutes they have said good-bye, doing home- , going to church—everything together d no time for anyone else.

hool dances don't have the stag lines ows of wallflowers any more; the Paul s and other "mixers" have gone, and oungsters dance exclusively with each , their arms draped listlessly around other's necks as they shuffle a bored ssion through the evening. (Or so we been told. We have been spared the .) The normal youngsters who don't to settle down to such an exclusive ionship stay home. Cutting in, or ng dates for just one occasion is bad .

is may all seem very funny, but it has me so serious that the Catholic Church considered legislating against it. The n for this attitude, we understand, is the priests hear in the confessional.

e respect of the priest for the sacred secrecy of the confessional is well known. You don't expect to hear sermons illustrated or books written on the subject. But they do form judgments. One Catholic writer in *Information* said recently: "The Church knows that it is impossible (not improbable) for a boy and girl to be together in intimate and exclusive companionship for any length of time without sin. She has seen the tragic pattern shaping up Saturday night after Saturday night in parish churches across the country; the boys and girls start making bad confessions, then no confessions, followed by no sacrament, no mass and finally no faith."

The Catholics deserve marks for watching this and expressing concern. We wonder, too, if they are not perturbed by the fact that going steady leads to early marriage, and early marriage is now quite obviously being planned by young couples who intend that both husband and wife work for a few years until they get themselves financially established. This means postponing children "planned parenthood"—something Catholic hierarchy fiercely opposes.

Protestants don't share Catholic fears on this ground.

And we doubt, too, that the moral hazard of starting so young and going so steady is the worst phase of the fad, although there are danger signals out. For example: the United Church has six institutions quietly caring each year for three to four hundred girls and young women who are in trouble. Most of them are illegitimately pregnant; most of their babies are placed for adoption.

Many of these mothers-to-be are but children from 13 to 15 years of age. The average age of admission has gone down to 17.

"Nice" Girls from Good Homes

Last year's admissions included 153 students, 61 office girls, 26 nurses and nurses' aids, 5 factory workers, 6 domestics. Most of the girls were United Church, although there were a good many Anglicans.

This doesn't mean that factory-workers and domestics don't have problems too, but conditions of referral (many go to the minister for help and he directs them to a United Church institution) seem to make for a higher educational standard for girls in United Church institutions.

What we do conclude from this, and from a study of the trend, is that more and more of the unmarried mothers are teen-aged girls from good homes, with fair education, members of the larger denominations. The most significant trend in recent years has been down into the teen-aged school-girl ranks.

One experienced superintendent believes that "impulsiveness born of rebellion" and immaturity contribute more than other factors. She thinks the emphasis on "need for love and affection" has been overworked. A high proportion of the girls have boy friends, but many become involved with older married men.

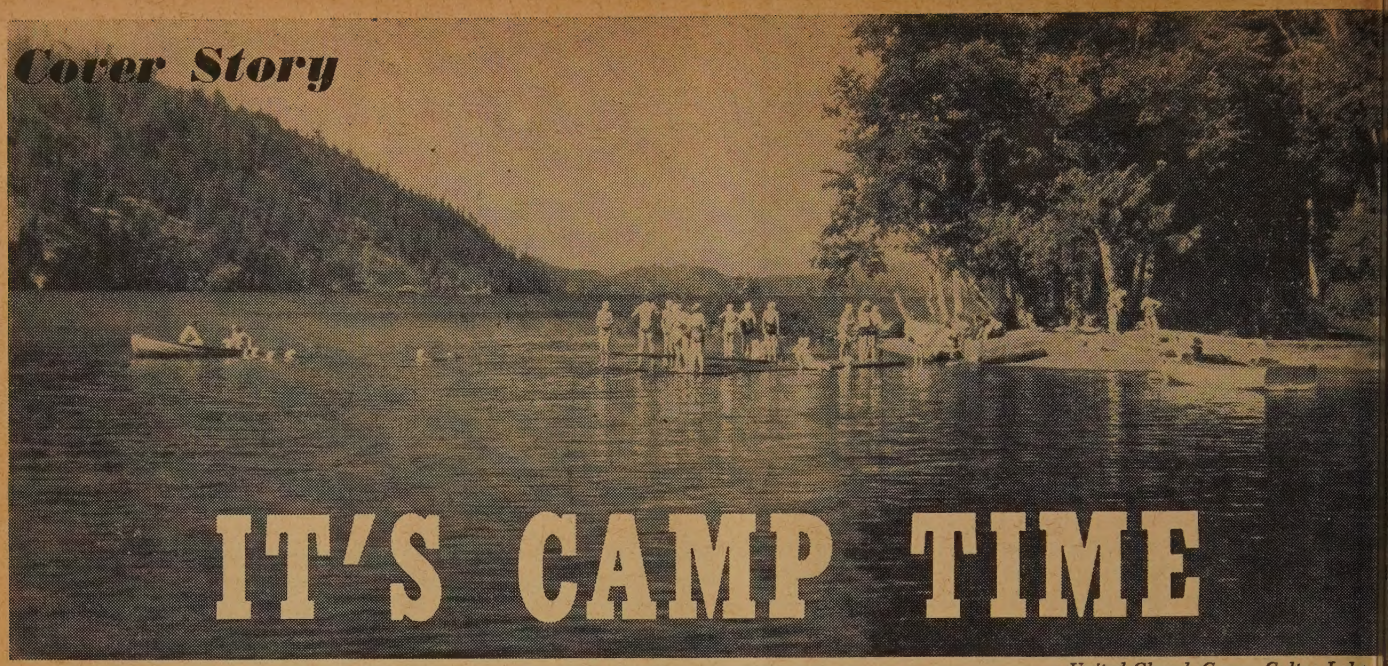
We doubt that we should draw any definite conclusion from such a limited survey that "going steady" among teen-agers is contributing greatly to this age-old problem. But the danger flag is up. We repeat: the great majority of girls coming to the church for help are teen-agers from decent homes, still going to school or working in an office.

Over against this we should state the theory of at least one mature supporter of the custom. President Charles Woolsley Cole of Amherst College is reported to have said that "these fiercely monogamous folkways make for very happy marriages."

There is evidence that childhood romance contributes to stable adolescence and happy marriage. Such youngsters avoid the bad habits some of their parents seem never to have gotten over—flitting about from one flirtation to another.

However, what is obviously healthy for the few need not be a norm for the many. High Schools should be prepared to do more for the children who want a happy social life without pairing off into semi-permanent relationships. Churches which are grappling more successfully now with the teen-aged groups and have been producing new programmes should build their programmes on the old-fashioned assumption that going steady in grade nine is, for the majority, not a natural thing.

At least this is what some aged parents in their thirties and forties seem to think. ●



IT'S CAMP TIME

United Church Camp, Cultus Lake,

School is out again, and 30,000 youngsters, plus a few parents, are heading for United Church camps across the country

DEEP-WATER markers are in place, the poison ivy has been cut, and the painters have got their last licks in at the cabins. Everything is ready for this month's happy invasion of campsites all across the country.

During the next two months, more than 30,000 youngsters will register at United Church camps. Most will pay their own way, but a few will be guests of local churches at Fresh Air Camps. Some will be newcomers, like the nine-year-olds at their first junior camps. For many it will be a repeat experience, for there are church camps for all ages.

Missions in some of the larger cities operate camps for mothers and babies, with at least part of the cost being underwritten by the church or an organization. A number of churches, like Toronto's Carlton Street, have special camp periods for se citizens.

There are various types of camps for the in-between a Junior, intermediate and senior boys and girls; CGIT; Y and young people's work camps, co-ed, Hi-C, and family ca

British Columbia is the most camp-conscious Conference lists 18 United Church campsites. Alberta has 13, Saskatche 12, Manitoba 7, Toronto 6, Maritimes 6, Hamilton and Lon 4 each, Montreal-Ottawa and Newfoundland 3 each, Bay Quinte 2.

Some of them get their names from geographical locati such as Loon Bay Camp, Newfoundland. Others have sugges

(*Continued on page* 10)

Practically all United Church camps have their lakeside chapels. This is a YPU Sunday service at Camp Typilac, Georgian Bay, Ont.

Sports mix well with worship at church camps. This lad goes sailing in unapproved fashion at a British Columbia camp.

ily camps are becoming popular among United Church people. This one, at Five Oaks, near Paris, Ontario, has inevitable campfire.

There's no difficulty finding the crowd at mealtime. Boys gather around dining hall at Camp Kasota, Alta.

dicrafts are an important part of camp life. se girls are attending a C.G.I.T. camp in Muskoka.

A knowledge of proper life-saving procedures is essential to campers. Girls at Loon Bay Camp, Newfoundland, learn artificial respiration methods.

e study and discussion are a significant feature of church camps. At left, a YPU group in discussion on the beach at Camp Typilac, Muskoka. Right: an indoor study group at Berwick Camp, N.S.

A pre-camp medical check-up is essential. This lad went to Camp Scugog, Ontario.

Morning "molar massage" at Camp Wantanopa, L'Orignal, Ont., is part of daily health programme.

Proper handling of canoes and boats is stressed. These girls learn how at C.G.I.T. camp.

names, like Camp Rest All in Ontario's Norfolk County, significant names such as MacLellan Memorial near Ne Glasgow, N.S. There are a few formal names, like the Unit Church Fresh Air Camp at Gimli, Man. Most popular a Indian names, like Camp Bimini, near Stratford, Ont., whi means "the elixir of life."

Just how many church camps there will be across Canada th year isn't known, but Christian Education officials list 80 cam sites where at least 516 camps will be held. But there are man unlisted camps operating on a congregational or interdenom national basis. Boy Scout and Girl Guide camps are not list by the church. An estimated 14,000 boys and 6,300 girls fro United Church groups will attend Scout, Cub, Guide and Brown camps this summer.

The main difference between church camps and others is the programme. Worship and study are integrated with t usual recreational and educational activities. Junior campe get their Bible study through "discovery groups." For mo others it's a time for discussion, explanation and reading.

There's a difference, too, in the purpose of the cam Swimming, games and camp crafts are just part of an over-a "lesson in Christian living." ●

Group activities are many. These hikers in Quebec's Rouge River Valley are from Camp Wantanopa, L'Orignal, Ont.

There's time to be alone, too, like at "morni watch" at C.G.I.T. camp in Muskoka.

APITAL PUNISHMENT ON CAPITAL HILL

By PAT WHEALEN*

TTAWA—Demands for the abolition of the death penalty have been growing more persistent since the servative government took office a year but they have met only a compromise the government.

s things stand now, the death penalty s, both legally and in practice, although cabinet takes a lenient attitude towards muting sentences to life imprisonment. f the ten cases in which death sentences come before the cabinet for review in past year, seven have been commuted. ree, the cabinet has not interfered with sentence of the court, and the prisoner been hanged.

he statistics indicate that a convicting 's recommendation for mercy, which no legal effect in the courts, is coming its own in influence on cabinet reviews. one of the three cases where the cabinet not interfere with the death penalty there a jury recommendation. Of the n cases where the cabinet ordered com- ation, there was a jury recommendation hree.

abinets can, and do, take into account ain factors which can have no effect the judges whose duty it is to impose death penalty on any person convicted murder. Included in the cabinet con- ration can be such extenuating factors ge, background, provocation, and the e structure of the process through h a conviction is registered.

or all the policy of leniency in review- death penalties, there is no open-and- policy of commuting all cases. Nor is e likely to be for some time yet, despite ng views among some members of the ernment against capital punishment.

Two years ago, a Commons - Senate committee which studied capital and corporal punishment for three years brought in a report which recommended not the abolition of the death penalty but the substitution of electrocution or the gas chamber for hanging as a method of execution.

No action has been taken on the committee recommendations, although in each session of the Commons a bill to abolish capital punishment completely has been introduced by Harold Winch, C.C.F. member for Vancouver East and a long-time student of penal reform.

Mr. Winch's bill for this session came up late in May and received the customary hour's debate that is accorded private members' bills. At the end of the hour, it went to the oblivion of the bottom of the list, unlikely to reach even the debate stage again.

The C.C.F. member, who sat on the committee which studied the subject two years ago, did get on the record, however, his summary of the background thought of the committee.

"The general consensus of that committee," Mr. Winch said, "was that they recognized that capital punishment in Canada would have to go; that it would go, but that it might be a few years before action is taken. They did not believe the majority of people in Canada were yet in favour of it."

As if in proof that at least some of the people of Canada were still opposed to abolishing the death penalty, the next speaker in the debate was a Quebec Conservative who expounded strong views that its retention "comes from an instinctive and natural justice."

Quoting the Old Testament line of "an eye for an eye and a tooth for a tooth," Maurice Allard, Conservative M.P. for Sherbrooke, Quebec, told the House that the Canadian people do not seem "particularly anxious" for the abolishment of capital punishment.

One of the most powerful practical arguments against capital punishment has always been the possibility of an error in the courts, which could result in an innocent man being put to death.

Against this argument, Mr. Allard had this to say:

"Here in Canada we know of not one single error and should one or two have occurred it would have proved to be, as in many phases of life, the exception which proved the rule."

Thus one Conservative M.P., representative of the army of government backbenchers whose voices are heard not too often in the Commons but whose collective opinions count in the party caucus where prospective legislation is discussed.

Significant in Mr. Allard's participation in the debate, aside from the views he expressed, is the fact that the government departed from the usual practice of having one man express the official government stand during the brief hour.

Mr. Allard's views, extreme on one side of the question, were obviously not the official view. Whether this means that Justice Minister E. Davie Fulton wanted free discussion on the subject, or that the government is taking a "hands off the hot potato" attitude, is a matter for discussion.

How many M.P.'s share Mr. Winch's view, and how many Mr. Allard's, remains to be seen. The only other Conservative who spoke took a middle-of-the-road view (it sounds good, let's appoint a committee). But the very existence of anti-abolition sentiment can't help but postpone what Mr. Winch says is the inevitable day when Parliament abolishes the death penalty. ●

Mr. Whealen, son of a minister, is Ottawa espondent for The Windsor Daily Star. is his first OBSERVER *article from the se of Commons Press Gallery.*

PRISON WITHOUT WALLS

By BARRY COOKE*

EVERY bite was effort, every movement a terrifying task for the man I saw on his first day out from behind the walls. I was eating dinner with two guards and four inmates at Calderwood, the Kingston Penitentiary Staff College. The first day out from behind the walls is a terrifying experience for the man who has known only cold grey limestone and steel bars for years.

New faces, and new situations tell him that in spite of his freedom the world has changed and what is more important, he has changed since the day the sheriff escorted him into the prison and took off the handcuffs. For the first few weeks they called him "Fish" (newcomer) but now the years had passed and his sentence was almost over. He felt like a "Fish" out of water. He had been "institutionalized," a phenomenon whereby the prisoner, after fighting bitterly against the restriction of the institution, finally yields and becomes dependent on the institution.

For the "institutionalized" prisoner freedom is too much to cope with, and a man may give up his freedom after a week or two by committing another offence which will get him back under the protection of walls—the same walls which, when he was more human, he found so embittering and repulsive. Canada has an overall recidivist rate (repeater rate) of 74 per cent.

**The Rev. B. F. H. Cooke is a United Church minister, is assistant chaplain of Leeds Prison, England.*

Because of this situation, Joyceville, a minimum security institution, began operation just over a year ago. It is modelled somewhat after a daring California experimental "prison" called Chino where there are no walls or bars and where the prisoners may gather with their families on Saturday afternoon on the terraced lawns for tea to the tune of the prisoner orchestra giving a weekly concert.

Eight-hour Work Day

Joyceville consists of a few buildings and large white barns set in the gently rolling and wooded hills 15 miles outside the city of Kingston. Here the pre-release and two-year-term prisoners work a normal eight-hour day cutting wood on the farm's 640-acre property or tending the 72 head of beef-cattle. Under the direct authority of Walter Johnson, Warden of Kingston Pen, and the resident supervision of Edward Harris, with 15 specially trained custodial officers, 45 prisoners are being slowly rehabilitated and prepared for life "on the outside."

The men live and eat communally in a large quonset-type dormitory and have considerable freedom of movement about the grounds. There is a good after-supper recreation programme and during the summer visiting baseball teams come in for evening games. There is T.V. for those not athletically inclined, as well as some provision for hobby-craft.

On Sundays, some of the men climb into a station wagon and go to St. James', little country church, where the chapla Rev. W. T. Whittington, conducts t church service. When asked how he lik Joyceville, one prisoner replied, "If I h been sent here before getting out on r last five stretches, I never would have be back in Kingston now. I was so soft wh I got out the last time I could harc move."

Could Have Walked Away

A mile from the farm itself was a prisoner walking by himself, on his way work in the bush. Marked by the bro uniform and peaked pill-box hat so inco gruous where there were no walls, this m could easily have walked away. Only t prisoners, however, have attempted esca from Joyceville, and they had changed th minds and were on their way back wh apprehended.

The drawback comes when we look Joyceville long-range plan. Instead of t present 45 prisoners, there will eventua be about 500, making the administrati and custodial problems much more difficu Buildings will soon be under constructi which will change Joyceville into a medi security semi-Bastille. There will be lock doors and curtailing of freedom, and, unl the present plans are changed, there w not be the opportunity for the prisoner exercise personal responsibility. The sh history of Joyceville has shown conclusiv that the granting of this kind of freed

Prisoners enjoy Joyceville's open country . . .

. . . after grey limestone of Kingston walls

With a 74% repeater rate, Canada tries a new-type minimum security prison at Joyceville, Ontario, where inmates are conditioned for life "outside"

ngs favourable results in terms of rrection.

According to the report of Gen. R. B. bson, Commissioner of Penitentiaries, ere were incarcerated in Canada at the d of the 1956 fiscal year 5,508 prisoners. these, 2,797 declared themselves Roman tholic, 800 Anglican, and 605 United urch.

Three hundred and seventy said they re atheists, but the prison chaplain has vided them into two groups, "Protestant heists" and "Catholic Atheists." Accord- g to Ross Duff, Personnel Officer (in arge of custodial staff), the Protestant aplain was so burdened by the pastoral sponsibility for those who had strayed om the Roman Catholic Church that he d to confine his duties to straying otestants only. These statistics become nificant only when we hear the statement ade by William McCabe of the John oward Society, a fine organization (named ter the great 18th Century British Prison eformer) devoted to the counselling and habilitation of released prisoners. He said,)f 250 men we interviewed on pre-release ans last year only two had any close sociation with the church at the time of nviction and sentence."

When asked how he felt about the urch, one prisoner replied, "I tried going church when I got out last time. They're raid of me. Nobody trusts a guy who s done time." This, in addition to psychiatrist O'Connor's words, "You sentence any youth between 15 - 21 to penitentiary for over a year and I'll guarantee you'll have a recidivist rate of 70 per cent. Seven out of ten will come back to prison."

Too Few Counsellors

From March 1955 - March 1956, 493 youths under 21 were admitted to Canadian Federal correctional institutions, and of these only 227 were first offenders; *26 youths were under 16 years of age.* This was by necessity rather than choice, for there are not nearly adequate facilities in Canada for young delinquents. In Bordentown, New Jersey, an ideal correctional institution, there are 19 professional workers (psychiatrists, psychologists, social workers, and chaplains) for 600 inmates (with good facilities). In Kingston, there are four professional workers for 950 inmates and relatively hopeless treatment facilities.

Broadly speaking there are two schools of penology—that which believes in punishing people until they behave and that which believes in balance between punishment and treatment leading to correction. The policies of the former school have been tried and have failed. Now the latter must be tried. Warden Johnson of Kingston states that the greatest need in the Canadian penal system is more adequate facilities for treatment once the prisoner has been classified. Mere punishment is fruitless. The Fauteaux report recommendations are geared to this end and are founded on the following principles of correction rather than fruitless punishment and deterrence:

(a) A high degree of integration between all parts of the correctional system.

(b) A well developed system of adult probation. (It costs $500 a year to put a man on probation, $2,500 to keep him in prison—the former usually more effective.)

(c) A concentration of effort on treatment by way of training rather than the mere imposition of punishment — particularly for youths and persistent offenders.

(d) Specialization of institutions and methods of treatment, with a concentration of professional staff in the areas where it is most needed.

(e) Development of small, open, minimum security institutions.

(f) A planned policy of recruitment and training of professional staff.

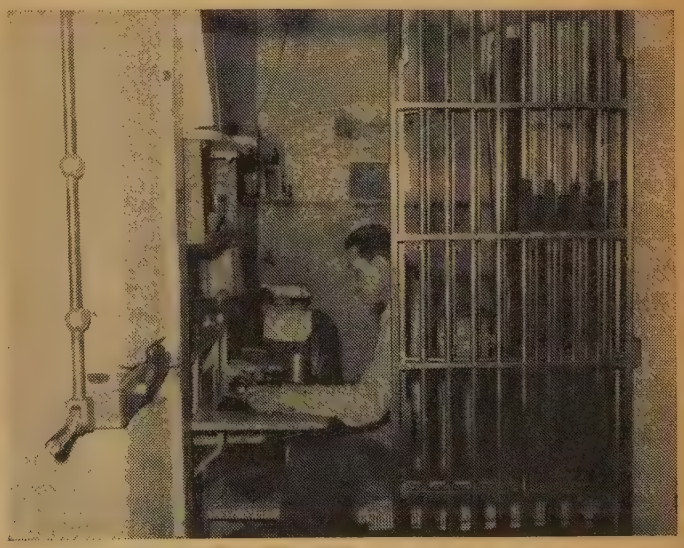
(g) A willingness to make full scale experiments in all phases of the correctional system.

Sir Winston's Reforms

Winston Churchill, while he was Home Secretary about 50 years ago, instituted more reforms than we have yet thought of trying in this country. He made a statement in the House of Commons which was quoted by Joseph McCulley in an address to the John Howard Society. "The mood

(*Continued on page* 24)

Life in Joyceville's bright dormitory . . .



. . . is drastic change from drab Kingston cell

Should Protestants Pray fo

OCCASIONALLY THE OBSERVER has made some reference to praying for the dead. Such comment invariably attracts criticism, and sincere members of the church say that such prayers have no place in Protestant intercessions. Others strongly disagree, saying that while the Reformers condemned the evil practices which had grown up in the Roman Catholic Church associated with indulgences, purgatory, and such things, it is still right and proper to pray for our loved ones who have gone before us into a fuller, happier life.

In the early church it was customary to pray for the dead. In the Catacombs outside Rome inscriptions are found echoing the dying words of the early Christians: "In your prayers remember us who have gone before." Later St. Augustine's mother requested of him: "Lay this body anywhere: let not the care of it in any way disturb you. This only I request of you, that you would remember me at the Altar of the Lord, wherever you be."

There are some who say that such prayers on our part would be opening the door to false doctrines renounced by the reformers. One Roman Catholic writer, the Rev. John O'Brien, writes: "Without a Purgatory, prayers for the dead would be meaningless."

At the present time the Committee on Christian Faith of the United Church is wrestling with certain matters pertaining to the doctrines of Last Things—Resurrection, Judgment, Heaven, Hell, the Second Coming. At the next General Council we expect that a report will be made, and following that a book published asking and answering many questions.

We cannot say whether or not "Prayers for the Dead" will receive much attention, but with the conviction that our attitude to it reflects what we believe about the life beyond we introduce this discussion.

THE OBSERVER questioned seven ministers on the subject. These questions included:

Do you believe in praying for the dead?

Would such prayers be simply prayers of thanksgiving or would they also be prayers of intercession?

If so, why? If not, why not?

* * * *

Rev. Clare Oke, M.A., D.Th., D.D., minister of Dover Centre (Ont.) United Church, says:

If one believes in a future life and especially in a life which still develops in the beyond—and that the existence there is not of an intolerably static but of an advancing nature as suggested by John 14: 2 where the Greek word translated "mansions" (A.V.) or "rooms" (R.S.V.) really means "lodging places" and probably implies progress as well as rest—then it is natural and legitimate to pray for the continued growth of our loved ones who have died.

J. W. Hunkin states that the ancient Jewish burial ritual contains remembrance of the departed, but remembrance only, and makes no specific petition for them. However, Judas Maccabeus in raising a fund as a sin offering for some dead soldiers who had been guilty of superstition was said to have acted "finely and properly in taking account of the resurrection. For if he had not expected that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead" (2 Macc. 12: 44). We do not know that early Christians with the same assurance as to future life interceded for their dead, but according to 1 Cor. 15: 29 some of them under a strong sense of solidarity, got themselves baptized a proxies on their behalf. That the righteous dead have a more spiritual existence, and one probably more directly under God' influence, does not involve that we are no longer members on of another with them and unable to mediate blessings to them

Professor D. M. Mathers, M.A., B.D., Ph.D., of Queen' Theological College, says:

There are certainly wrong ways of praying for the dead, a for the living, and because of serious abuses the Protestan Reformers mostly condemned any form of prayer for the departed, but I believe that there are also right ways of praying for the dead. The great majority of Christians in all ages have so prayed, and there is no express prohibition of it by Chris or His Apostles.

Most of our Protestant service books contain prayers o thanksgiving for the faithful departed. About this there seems to be no argument, and it is difficult to see how they differ in substance from prayers of petition or intercession.

The doctrine that man's destiny is finally and inexorably fixed at death, that the souls of believers are immediately made perfect in holiness and those of unbelievers are immediately consigned to everlasting torment, might be ground for forbidding any prayer for the dead. But the doctrine, though it has been widely held among evangelical Protestants, seems to be doubtful. If it is rejected, then it will seem not only right, but our duty to pray for the departed. It is no objection to say that the departed are in the hands of God, for so are the living, and all Christian prayer should be prayer that God's will be done. No prayer should be an attempt to persuade God to do something that He does not already will to do, or to suggest to him something that He has not already thought of, but this is no more true of prayer for the dead than of any other prayer. To pray rightly for the dead is to put them in God's hands.

To pray for the departed will help us to maintain our belief in eternal life and to live as those who have this hope. St. Paul did not protest against Baptism for the dead (1 Cor. 15: 29) and he may have prayed for one who had died (2 Tim. 1: 18). The early Church thought of the dead as praying for the living; can we think of this and not join in their prayers? To do so will help us to realize the unity of the Church, visible and invisible.

There are wrong ways of praying for the dead, as for the living, frenzied, hopeless and faithless ways, and the wise pastor will guard against them, but to pray for others in the communion of the saints which death does not divide is a natural instinct which is strengthened by all that we know of the workings of grace.

Rev. Arthur Organ, B.A., B.D., D.D., Mount Royal Church, Montreal, says:

Pray for the dead? Why? What is there in the New Testament to justify it? Yes, we cannot but continue to love those who go from us. But their future is surely in the best hands when those hands are of the *Father* of our Lord Jesus Christ! Is there anything more by way of wisdom He needs from us? And will our imploring make Him any more loving than He already is towards those for whom He sent His only-begotten Son to die?

I fear this desire to pray for the dead may weaken the moral

ne Dead?

e of our faith, destroy something of a man's own sense of onsibility for his own choices and acts. From such parables The Wise and Foolish Virgins (Matthew 25) and Dives and arus (Luke 16) it would seem that in Jesus' view this period earthly time is our chance. The consequences of what we do it are best left with the Father God. True love will trust loved ones to Him. Weak sentimentality will try to intrude ome weak parents do when they hurry off to school and try 'get Jimmy off."

ev. Hugh McLeod, M.A., B.D., D.D., Knox United Church, nipeg, says:

es—I believe in prayers for the dead.

ur faith tells us they are living. We love them—therefore pray for them as we believe they pray for us.

Ve have no reason to suppose that they have suddenly reached a state of felicity or perfection as to be beyond the need prayer.

Ve should give thanks in such prayers because these loved s are ever in God's keeping, and God is love.

Ve should also intercede for them, bringing them before God prayer, that they and we may be united ever more closely God—in eternity as in time.

ev. R. H. Baxter, Waweig United Church, N.B., says:

suggest you print the *Statement of Faith* 1940 edition on Consummation:

"We believe that the resurrection and exaltation of Christ, ollowing on His Crucifixion, gives assurance that the long truggle between sin and grace will have an end, the Kingdom e revealed in its fullness, and God's eternal purpose ccomplished.

"We believe that God will judge all men by Jesus Christ, he Son of Man.

"We believe that, while salvation is offered to all, God does ot take away or override the freedom with which He has ndowed men. If they stubbornly refuse His mercy and prefer inful ways they shut themselves out from the light and joy f salvation and fall under the righteous judgment of God. We believe that those who accept the offer of salvation and ersevere in the Christian way do after death enter into the oy of their Lord, a blessedness beyond our power to conceive. They see God face to face, and in the communion of saints re partakers with the Church on earth of its labours and rayers. So we acknowledge the righteous and merciful udgment of God and we wait for the coming of the Kingdom which shall have no end."

Ly comment would be that no intercessory prayer I might ress to the throne of God would affect His "righteous and ciful judgment."

ev. R. Graham Barr, B.A., B.D., First United Church, St. harines, Ont., says:

rankly this request puts me on a spot. It has long been custom to pray for the dead only at the time of a bereave- t — to commend a passing soul to its Maker, and at a eral to thank God "for the dear and holy dead who encompass like a cloud of witnesses and make the distant heaven a

(*Continued on page* 24)

IT IS NATURAL AND LEGITIMATE

Dr. Clare Oke

THERE IS A RIGHT WAY

Professor D. M. Mathers

MAY WEAKEN THE MORAL FIBRE OF OUR FAITH

Dr. A. Organ

WE LOVE THEM — SO PRAY FOR THEM

Dr. Hugh McLeod

NOTHING I CAN ADD

Rev. R. H. Baxter

I CANNOT SYMPATHIZE WITH THE PRACTICE

Rev. John Wilkie

PUTS ME ON THE SPOT

Rev. Graham Barr

Rev. J. A. Davidson

Mrs. E. McKim

Shaun Herron

F. H. Muir

• Fuel on the Flames

Ad Lib

By J. A. DAVIDSON

PROFESSOR GEORGE JOHNSTON, in his article, *Simultaneous Communion,* in the June 1st issue, has fanned into flame, perhaps, a controversy on sacramental practice which has been smouldering in our Church for a number of years. I find that I cannot resist the temptation to throw a little fuel onto the flame—and I do so in the hope that it may help to keep this an open question until we have examined it very, very carefully.

Dr. Johnston is vigorous in his attack on what he calls "simultaneous communion" (that is, the retention of the elements by worshippers until all can make their communion at the same time). He describes this as a "novel and unhelpful method of celebration." But cannot any method using individual cups be described as "novel"? And the question of "helpfulness" will not be easily answered. I wonder if he is completely fair in his attack. I also wonder if he is really convincing in his advocacy of what I suppose we can call "successive communion" (that is, each worshipper making his communion as he receives the elements).

The professor says of simultaneous communion, "for the spiritually sensitive it imparts an unnatural element into the service." I'll not challenge anyone on his spiritual sensitivity if he'll let me claim a little for myself—and, making such a claim, I point out that there are aspects of successive communion, too, which can impart an unnatural element into the service. The way in which the minister and the elders at the Table make their communions under the successive method does not always enhance the service for the other worshippers. If we are going to try to settle this issue subjectively, at the level of spiritual sensitivity, there is much that can be said for both sides and some of it can be said quite unpleasantly.

Simultaneous communion is criticized by Dr. Johnston because "it is not Catholic, in the best sense of the word." And he contends that by restoring successive communion "we shall help them (our people) to recover the true meaning of sacramental worship and we shall satisfy our catholicity also." These are interesting dicta. Dr. Johnston may be right, but he'll have to put forth a stronger case if he's going to convince many who aren't already convinced on other grounds. I cannot forbear quoting George MacLeod on this: "At least let us make a virtuous use of the necessity by assuring that all partake of their individual cups at the same moment." Dr. MacLeod, who is the leader of the Iona Community and immediate past Moderator of the Church of Scotland, can probably be considered "Catholic, in the best sense of the word." He made that statement in a recent plea for sacramental recovery.

When only one cup is used at a communion service there can be, of course, no "simultaneity," only "successiveness." With two cups there is an element of simultaneity —and the use of more than one cup is not inconsistent with catholic tradition. What, then, about three hundred cups and three hundred worshippers? (I'm not sure that this indicates a fruitful line of argument—but it may be worthy of consideration.)

Well, anyway, the issue is now out in the open. And I do hope that it will not be dismissed as so much academic fancy-dannery with no real importance in the ordinary life of the Church. The matter of new ceremonial arrangements made necessary by the use of the individual cup (which is here to stay) seems not to have been given adequate consideration, and as a result there is increasing chaos in our sacramental practice. Despite the fact that I find much of Dr. Johnston's article questionable, I think he has done us a service.

• Ten Tunes

Heavenly Voices

By ELEANOR McKIM

THERE was once a good Christian woman who cherished the pious hope that in heaven the Lord would give her a voice to sing since He had denied her that privilege on earth. More of us than you may think are similarly limited, though a life-time of attending meetings at three hymns each is probably enough to crus any heavenly aspirations.

The reason that we, the tuneless an voiceless, are not frankly recognized is tha there is a vague feeling that complet inability to sing is something not discusse in polite circles. Most people tactfull ignore our deficiency and we respond b moving our lips as convincingly as possib while preventing our irresponsible note from impinging on sensitive ears.

It is not so bad when we are closel packed in with strong, zestful singers wh are so intent on their own participation tha we can lilt along with them while safe and firmly pitched to their scale. There ar pitfalls here, though. Sometimes, for n obvious reason, a note will unexpectedl shoot up an octave or so leaving us st cruising at low altitude. At this point w hope anyone who heard us will conclu that we are singing alto. It is worse whe the melody suddenly nose-dives and we a still soaring. We can not expect people t believe that we are singing a descant an we try to look profoundly lost in thoug so everybody will think it was someone els

Most depressing of all is when we are a sparsely filled hall and there doesn't see to be anyone singing for miles around u Those within hearing distance all seem cautious as we. We are torn between ou long-ingrained sense of responsibility make a meeting a success which urges us t strengthen the sound at any cost and ou equally well-grounded discretion. Sometim we sing out in the brave belief that thos about us are uncritical fellow-sufferer More often we concentrate an agonize effort on willing the leader to announce tha "we will omit the three middle verses."

Though the world does not applaud m vocal talents I have an unfailingly appr ciative audience. Not everybody has ha ten encores for a bedtime rendition of "We Willie Winkie." The fact that the son comes out with a slightly different tun each time seems only to add to the char of the performance.

So if I am denied the heavenly rewar of song—and I can see where it is possib I may be — I have been given this sma sweet satisfaction. It is enough.

• Merely Social

ırish Pump

SHAUN HERRON

ROM time to time the "social church-goer" comes in for a beating. All he rying to do, I read, is "to preserve the encies of life." Isn't that a good thing? n't the critics want "the decencies of " to be preserved?

know a lot of these decency preservers social churchgoers. George MacLeod e told me he found that unchurched de shipyard workers were more respon- to his preaching than were the ruling ers of the Kirk. I know what he means. man with a congregation of social rchgoers is a lucky fellow. He is rated from the limiting bondage of a gious language which cannot say what means. He is blessed with a field of eal which is open to instruction because s free of traditional and inhibiting gious prejudices. But he *can* speak to m of *redemption* because that is what agnostic novelists write about and they busy working the ground for seed time. must be careful, however, that the level intelligence at which he speaks of it is below that of the agnostic novelists the social churchgoer.

The social churchgoers have a great many estions that are profound religious ques- ns but they are blessed by a profound orance of thought-exempting and familiar gious formulae. They have only the in, pressing and painful questions that e out of their lives. That is why they in Church. A lot of them have never n churchgoers before. Behind their faces anxiety of every kind, personal and porate; there are fears, tragedies, suffer- s that, in time, if the preaching releases m from their distrust, will bring them the preacher who betrays in the pulpit t he understands and can share.

know a preacher who spoke one Sunday rning on Forgiveness. There is not space what he said. But a few days later a ged-looking specimen stopped him and d: "I started back to Church six months . Hadn't been there since I was twelve. I've been waiting for what you said Sunday morning. Thank you for admitting *me* to the Kingdom of God." And he walked away. They are all like that in varying degree. Not all of them will say it.

"I have not the shepherd's heart," a young minister told me recently. But we need more than the shepherd's heart. We need also the priestly heart, which prayerfully calculates the nature of the needs gathered before it in the sanctuary, and determines the content of each act in the people's worship that it may meet particular needs and serve also the general good.

There are also people in Church who will probably never be better than they are. Many of them are in Church because that one hour in the week enables them to hold to what they have. Here the differences in degree are as wide as the world: from the hardened virtue of those who do not believe they could be improved to the pitiful dependence of those who cry in their secret hearts, "Lord Christ, hold hard to me for I cannot hold to you"; and whose offering each week is the offering of their sins in a way the hardened virtuous can never understand.

Men and women do not worship *in* a way of life, they worship *with* a way of life. It is all they have to offer for it is what they are. Many are in Church today not because they expect to be better but because they long not to be worse.

Is it enough? We are not entitled to sit in the seat of judgment. They come to the forgiven community to share its worship. We are the ministers, priests and shepherds. Christ alone is the judge. It is enough that we be ministers and let God be God.

• The Shake-Up

Chinese in Japan

By FRANCIS H. MUIR

THERE is a new work beginning here which brings great delight to us. Every city in Japan has a liberal sprinkling of Chinese included in its population. Some cities have very large Chinese communities, some not so large, but wherever they are they stand out. They stand out in the sense that they do not feel the restraining "web" which is spread over Japanese communities. Whereas Japanese community life is more or less static in that if anyone does anything outside what tradition prescribes the society in which he lives is all "shook up," to put it in hill-billy language. But a Chinese not only may do unusual things and still leave society undisturbed, he usually is busy doing them. In a sense the missionary may do unusual things, too. However he is usually trying his best to "be all things to all men," most of all trying to be a Japanese in his behaviour so that he often misses valuable opportunities to spearhead new action. The Chinese living in Japan rarely misses that opportunity.

In Kyoto not only is there a sizable Chinese community mostly engaged in restaurant business and trade, but there is the nucleus for a small church. For some time now they have been meeting here at our invitation due mainly to the difficulty of getting more suitable premises. Our twelve years of life in China and resulting ability, though limited, to communicate in their language has thrown us nicely into the middle of a little bit of China. The Koreans and Chinese suffered greatly during the war here. All their churches were taken away from them. Since the war they have rebuilt nearly a hundred churches with no foreign aid and are carrying on a large work almost entirely under laymen.

Now that the armed forces have moved from this area I have found time to drop in to the Chinese service from time to time. There I not only roar away in familiar old Chinese hymns which are almost hilariously lacking in harmony and time but am always called upon to "add" to the sermon and give the closing prayer and benediction in true Chinese fashion. While preaching along in the glorious freedom of that wonderful language with everybody swaying in approval, no wonder warmth of spirit prevails and newcomers always return to the warmth. The undecided are being knelt with in prayer, the victorious in faith are being hugged in brotherhood. Rather an amazing thing to see in Japan. ●

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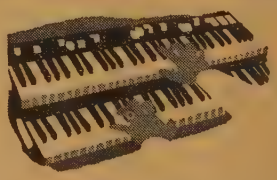

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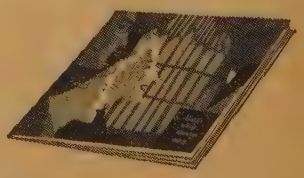

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By A. J. EBBUTT*

What Did Jesus Think of Himself?

ONE OF A SERIES

HE starting point for a discussion of the question "How did Jesus regard Himself?" must be with Jesus Himself. must try to find out from His own ls and acts what He thought of Himself His mission and purpose. We must rently examine Jesus' own personal ious life and His developing self-con- isness. At one time it would almost touched upon blasphemy to use either se, "the personal religious life of Jesus" 'the self-consciousness of Jesus." odoxy says that God incarnate could have had a religious life. So our ission will depend upon whether we ve that Jesus had a real human life.

e may begin by repeating a warning. must beware of interpretation in the els. Undoubtedly, the writers of the els have read back into the record in y places their own resurrection faith in r to obscure Jesus' own use of Messianic s and the revelation of His own self- ciousness. Even when we have tried to nguish this imported interpretation we t reckon with the fact that not all New ament scholars are agreed as to the re of Jesus' teaching and work. Recog- g these difficulties, we turn to consider Jesus thought of Himself. We can get most valuable hints of what a man is how he thinks from his words and ls.

ssibly Jesus did not use the full term of God." Used as early as Matthew in the temptations of Jesus, it may nterpretation. Jesus prefers the term Son," and so interprets His Messianic e in terms of obedience to the will of . Upon Jesus' own lips the term "Son," e denoting a Messianic consciousness, goes deeper and witnesses to a unique consciousness with God. He was sure e existed a special relationship between , His Father, and Himself. If the rience of the Baptism was a real one, Jesus felt reassured about this relation- in the words, "Thou art my beloved " (Mark 1: 11) The tradition of His ood witnesses to this special filial ng, when He was found in the Temple replied to His mother's reproaches, "Did you not know that I must be in my Father's house?" (Luke 2: 49) The disciples have preserved one of Jesus' favourite words for God in the original Aramaic, "Abba", Father. By implication Jesus felt He was God's Son in a special and unique sense. He speaks of "my Father," see Matthew 11: 27, Luke 10: 22. Jesus did not argue about the existence of God; He seems to have had an unbroken experience of God's presence.

But Jesus also felt Himself to be the Messiah in the sense of the divinely appointed leader of His people. The experience of His baptism thrust upon Him the final assurance of His Messiahship, and the interpretation of His experience of the temptations must be that of turning over in His mind the current conceptions of the Messiah and rejecting them. Two popular conceptions of the Messiah and his role held the field in the First Century A.D. The first was derived from the Old Testament. The Day of the Lord was to be ushered in by a Davidic ruler, who would be righteous and who by the power of the sword would break the Roman yoke and re-establish the Davidic Kingdom. This interpretation Jesus rejected in the third temptation according to Matthew. And when He rode into Jerusalem, He acted out a parable, seated lowly upon an ass, to show that He had in mind a different kind of Messiah, not a Davidic one seated upon a war-horse and bearing a sword. The second conception was derived from current apocalyptic literature, such as the Book of Daniel. Here the Messiah was thought of as a supernatural figure, a pre-existent Son of Man, who would intervene upon the earth with a universal judgment and so establish the Kingdom of God.

But because Jesus rejected these current interpretations, does not mean that He did not believe Himself to be the Messiah. The significance of the Baptism and the Temptations is definitely Messianic. Peter's confession at Caesarea Philippi is also definite enough, and Jesus did not reject the confession. However, the best proof that Jesus claimed to be the Messiah is His execution by the Romans. There could be only one Caesar. All these factors combine to suggest without a formal declaration on His part, even if it be considered lacking, that Jesus thought He was the Messiah. The question is, "What kind of Messiah did He feel Himself to be, if He could not accept the current ideas?"

Jesus took over the current terms of the Kingdom and the Messiah, but gave them a new content. The favourite self-designation of Jesus is "the Son of Man." We cannot examine all the uses of the term in the Gospels. Suffice to say that they range from the Aramaic meaning of "man" in general, through a specific use and up to a titular use, the latter being mainly reserved for the appearance of the term after Peter's confession. Here Jesus was interested in the transcendent content of the title.

The other new feature which Jesus added to the whole Messianic concept was the idea of suffering. Many scholars cannot feel that Jesus took this idea from Isaiah 53, since the Servant passages were not taken to be Messianic in Jesus' day; witness Peter's consternation when first confronted with the idea, cf. Mark 8: 31ff. But the saying in Mark 10: 45, "For the Son of man also came not to be served but to serve, and to give His life as a ransom for many," reflecting as it does the Suffering Servant ideas, need not necessarily be the importation of the early Church upon reflection on Jesus' death. If the early Church could read Messianic ideas into passages in Isaiah, why not Jesus Himself, who was such a student of His own Scriptures? Would He not make this identification Himself with the discernment of One who knew the will of God both for Himself and His people and who realized that this Scripture was most relevant to His people's need?

These, then, were the two new ideas which made Jesus' own conception of His Messiahship so different — transcendence and vicarious suffering. Somehow, He felt He had in His essential being come from God, and had been called to be the inaugurator of the Reign of God, not as a conqueror, not to establish that Rule instantaneously with apocalyptic splendour and dread, but as a lowly sufferer, who by His patient teaching and the giving of Himself to the will of God even unto death would turn many to acknowledge that Rule of God in their hearts. It is no accident that the voice Jesus heard at His baptism

(Over)

Professor Ebbutt is dean of arts and ctor of theological studies, Mount Allison ersity, Sackville, N.B.

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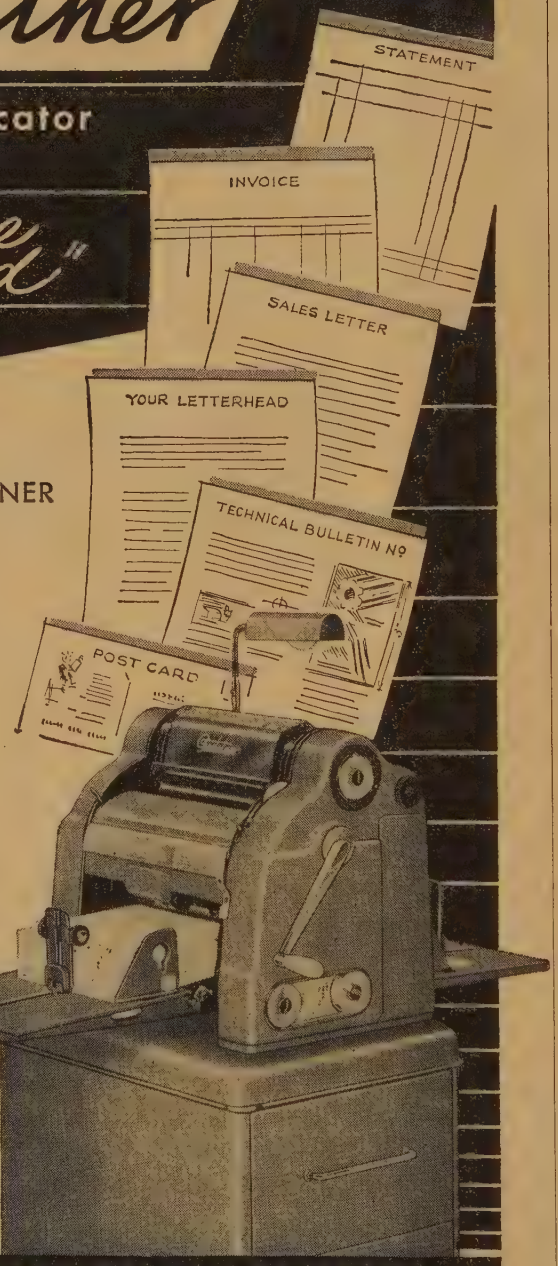

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combined these two ideas. Here wa revolutionary teaching indeed! A sufferin Messiah! Peter could not take it. H protested only to be reproved by Jesus wit fierce intensity. Jesus recognized an ol temptation in His disciple's loyal bu unenlightened protest.

There is one other feature we must no exclude from Jesus' conception of th Messiah, and that is the "remnant" ide The corporate idea was at first fundament in Semitic thinking; the nation was th unit. But the nation was often apostat unfaithful, so there arose the moving co ception of the great prophets, that of faithful holy remnant of Israel. This ide permeates the Old Testament, starting wit Abraham pleading for Sodom should a fe righteous be found therein, moving on the seven thousand who had not bowed th knee to Baal, until we come to its greate utterance in the Servant Song of Isaiah 5 The righteousness of a few will save th many! Jesus came to realize that if God will was to be done perfectly, the natio could not do it, even a faithful nucleus the nation could not be found to do it, b one individual, completely consecrated that Will, could be in his own person th holy remnant, the Servant of God, and H felt that He was destined to be that On So the "Remnant" and the "Messiah" we one and the same with Jesus.

With such a conception of His Messia ship, we can understand why Jesus wanto to keep His Messiahship secret at th beginning. Jesus spent His ministry tryi to teach His disciples what kind of Messiah He was. That the records are n plainer than they are, that we today ca draw so many theories from them, testifi to the misunderstanding His teachi engendered in the minds of His disciple In all this, we have referred little to t rest of the teaching of Jesus, in whi without using any Messianic title, He mak Messianic claims and demands. It has be remarked how frequently the pronoun " was on the lips of Jesus, not only in t Fourth Gospel, but also in the Synop Gospels. When Jesus used "I" and "f my sake" it was not crass egotism, b another reflection of a regal, Messian self-consciousness. His demand for utt self-committal to His cause can only safeguarded from the charge of megal mania by realizing that here was One w knew His cause to be God's cause.

Jesus, therefore, changed the curre term "Messiah" which He used, and gave the whole concept a new directi His Messiahship was to be that of On who, transcendent in the sense of bei filled with the Spirit and power of Go would offer in His own Person, as the Ho Remnant, a perfect obedience to Goo righteous will, and in so doing would sa His people. ●

For further study Professor Ebbutt suggests re ing Mark 8: 27-33; Matthew 16: 13-28; Luke 18-27.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. What is the difference between the National Council of Churches of Christ—and the U.S. Conference of Churches.

A. The National Council of Churches of Christ in the U.S.A. is a national council of churches. The U.S. Conference is an agency of the World Council of Churches composed of those Churches in the U.S.A. which are members of the World Council of Churches. In Canada the Canadian Council of Churches is both the national council of churches and also a council associated with the World Council of Churches.

Q. In John 13: 14, 15, we are enjoined, "To wash one another's feet." Why has this injunction, even in a modified form, not been followed by the Church?

A. Some branches still practise it. We don't know why the rest of the Church abandoned it, but it did have significance in Palestine which it has not got in this country. Here it is not customary to wear sandals, or wash our feet before we eat a meal.

Q. We are told that our Manse belongs to the Presbytery and should the Church sell it the money must go to them. Is this correct?

A. Church property cannot be disposed of without the consent of Presbytery. If a congregation ceases to exist the disposal of the money is the responsibility of Presbytery. On the other hand when the congregation sells its Manse because it no longer needs it, or in order to purchase another one, permission must be sought from the Presbytery, which must also be informed of the plans the Church has for the use of the money, but normally the money accruing from the sale of such property will be used within the pastoral charge.

Q. What is the difference between belief in the immortality of the soul and the Christian teaching about eternal life?

A. This is a very big subject, on which the Committee of Christian Faith is working at the present time. A report will be presented to the General Council some time in the future, and eventually a book of questions and answers will be published. The answer we give now is very inadequate. Normally we assume people mean, by the phrase immortality of the soul the same thing as the Christian belief in eternal life, but there are some who have inherited an idea that somehow at death man is divided. His body is buried and something called an immortal soul flits away to eternity. The Christian belief is that the whole being, the real person, receives a new incorruptible body and lives on.

Q. Is it proper to receive a Roman Catholic into membership of the United Church by transfer? If so, why?

A. The United Church recognizes that Roman Catholics are members of the Universal Church, and that their baptism is valid. However, for two reasons it is customary to receive them on a re-affirmation of faith.

1. Because they will have no certificate of membership or transfer. (If any reader knows of a Catholic priest issuing transfers to the United Church we will be glad to stand corrected.)

2. Because such a member coming from the Roman Catholic Church will want to have a clear understanding of the faith of the church he enters, and he and the session will desire that he publicly express his belief in it.

Q. Reformed Churches usually insist on the preaching of the Word just before the administration of the Sacraments. Is it wise that some ministers dispense with this on "Communion" Sunday?

A. This growing trend is most obvious in suburban churches where great numbers of small children are present in nursery and Sunday School; it probably reflects the conviction of the Session that it is unwise to have prolonged services even on special occasions. The best method is to cut down some of the musical "numbers" and have the minister deliver a sermon, very brief, and very excellent.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

PICKING up a copy of Olive Knox's *John Black of Old Kildonan* we were reminded of the happy time spent wandering around the old church so filled with memories of the Selkirk settlers and fragrant with the air of early Presbyterianism in Canada. Dr. Arnup reviews the book in this issue. . When you go to Stratford this summer for the Festival don't miss the Fourth Exhibition of 2,000 books which is housed this year in the new Festival Exhibition Hall, a few steps from its former location. There is a Knox section devoted to books written and produced in Canada; volumes in both English and French, and also the finest books available on Shakespeare, the theatre, music, art, as well as a special display of children's books. . . A. J. Cronin has written a new book published by McClelland and Stewart at $4.50. It is called *The Northern Light* and is the story of a newspaper and its Editor. . . Good reading to all this summer.

Knox

P.S. We hope you will like the cartoon!

This Way, Please

By Roy D. McClain. (Fleming Revell Co.) $3.00.

Reviewed by Roman Collar.

Whoever buys this book will find it to be exceedingly forthright. The material is divided into two parts: (1), The Way Defined, in which Dr. McClain discusses, "If I Had One Day To Live," "Throw Out The Trash," etc., and (2), The Sins of the Church, where there are interesting chapters on "Praying Without Paying" and "Catering Without Convincing." And now but one sentence: "In this day when one believes that happiness can be prescribed by physicians and dispensed by druggist—a day trying to fight its way to peace, buy its way to eternity, drink its way to pleasure, and filibuster its case before God, the truth needs to be told in forthright clarity." Dr. McClain does just that.

Saddlebag Books

Mystery and Meaning in the Christian Faith

By Hugh T. Kerr.

Protestant Faith and Life

By Edward Cragg. (Toronto: The Ryerson Press.) $1.00 each.

Reviewed by E. M. Cook.

This is my introduction to Saddlebag Books. Being paper-backs and modest in price I had the idea they were probably books for the general reader in the churches. After reading *Mystery and Meaning* I was somewhat disillusioned. The four chapters of this book were delivered as lectures at the Alumni Conference, Emmanuel College, Toronto, Sept. 16-18, 1957. This suggests that it is for students, theological-minded laymen and ministers, and it says much that is necessary and meaningful about what the title suggests. It says something too about "signs" and "symbols" and their difference that needs saying. The recurring theme or emphasis is "the meaning of the mystery and the mystery of the meaning."

The second book by Mr. Cragg brought me right back to my first impression. This *IS* a book for the rank and file. The average member of our churches COULD and SHOULD read it. All who do will richly profit thereby. It sets forth the main truths of Protestant faith, simply, logically, interestingly and with religious conviction and fervour.

Religion is a poor anaemic thing if not understood and can be a dangerous and cruel thing if held fanatically, and can be a despicable thing if held to and preyed upon by clever and unprincipled men. Also it is its own commendation when chosen and practised intelligently, consistently and with devotion. This necessitates informing the mind, "having a reason for the faith" which also warms the heart. This little book will do the better part of all this. There is the seed of a great sermon in every chapter.

John Black of Old Kildonan

By Olive Knox. (Toronto: The Ryerson Press.) $4.00.

Reviewed by Jesse H. Arnup.

History has been called biography writ large, and by that same token biography is history expressed in personal terms. In the biography before us Mrs. Knox has depicted a formative period in the history of Manitoba; for the Selkirk settlers had a large share in the early history of that province. Especially does she portray one of the authentic origins of The United Church of Canada: undoubtedly one of the original streams of Canadian Presbyterianism flowed from the life of Old Kildonan. It could even be said that she forecasts Church Union by picturing the cordial relations that existed between John Black on the one hand and Thomas Woolsey of Edmonton, George McDougall of Norway House and George Young of Fort Garry, all representing the Methodist Missionary Society.

The Selkirk settlers of Old Kildonan waited forty years for their first missionary but they thought he was worth waiting for. In her delightful play based on his arrival Lillian Benyon Thomas makes one of the

lcoming party say: "The people of the d River valley have been praying for ur coming for forty years. . . We've l grasshoppers, fire, famine, plague and ods, but with your coming, Sir, all will forgotten in thanks to God." John Black lies: "I will help you build your church, prove your schools, build a college and d missionaries to the Indians." That s to anticipate, but John Black was as od as his word. Before he died, not ly a church but a presbytery had been ganized; the embryo college, started in ldonan, had been moved to Winnipeg and s operating under the name of Manitoba llege, while at far-away Prince Albert a w town was growing up around the first esbyterian mission to the Indians. All s, and much more, Mrs. Knox sets forth admirable fashion. The book is a luable addition to the literature of our urch. Characteristic of our fellowship the fact that the biography of John ack is dedicated to the memory of a ethodist minister and his wife, the late o. B. King and Mrs. King.

oncerns of a Continent

Edited by James W. Huffman. (Literature Depot, 299 Queen St. W., Toronto 2-B, Ont.) Cloth $2.95; Paper $1.50.

Reviewed by Harvey G. Forster.

The continent is North America. Special apters are devoted to Alaska, Canada, S.A., Mexico, Hawaii and the Caribbean ea. The book is not intended to be a reful statistical analysis of church life, r a sociological study of the church in ation to a changing environment. It is t, therefore, an important historical cord of our day.

Nevertheless it presents in strong vibrant nguage, a picture of the Protestant church these respective areas. The editor is an itor by profession. That fact stands out roughout the book. The contributions by other writers reflect the skill which is ly acquired by experience. The language simple; facts are stated; sentences are ort and not involved. Describing a ssionary in Alaska, it is stated "He its construction camps, pioneer home-eads, railway crews, and shanty towns." at is living, challenging, pleasing writing, d so throughout the book. It might well used for a study book in good writing.

The art work on the cover is superb; the ok is well bound; the type is pleasing.

"It's all a matter of taste; there have been writers I've liked much better."

ed by permission of Paul Darrow and the New York Times Book Review section)

Paper back bounds can be lasting and pleasing.

The book contains an amazing amount of valuable relevant information. This information should be in possession of every Protestant church man. I confess that on every page, I gained new insights and new basic material. The chapter on Canada is written by the Editor of THE UNITED CHURCH OBSERVER. It takes a skilled editor to condense within twenty-two pages a balanced, inclusive, honest picture of Canadian Protestantism.

This book should have a wide circulation. It gives excellent material for mission study, but its great function will be to act as a stimulant for Christian church citizenship.

O for a Booke and a shadie nooke,
eyther in-a-doore or out;
With the grene leaves whisp'ring overhede, or the Streete cryes all about.
Where I maie Reade all at my ease,
both of the Newe and Olde;
For a jollie goode Booke whereon to
looke is better to me than Golde.

JOHN WILSON.

Twelve Who Were Chosen

By William P. Baker. (Fleming H. Revell Company.) $2.00.

Reviewed by Mervin A. Bury.

This book consists of thumb-nail sketches of the twelve disciples, based upon the often too meagre factual information of the New Testament. Accordingly, the author draws upon tradition and his own imagination to fill in the background. In all, he has presented some spring-board homiletical material which ministers may find useful.

For Children

David Joseph

By Maude and Miska Petersham. (Toronto: The Macmillan Co.) $2.50 ea.

Reviewed by Jesse H. Arnup.

Every reviewer of young people's books ought to have a few grandchildren of assorted sizes; they provide a natural ready market for his product. And these finely illustrated and well-written Bible stories about David and Joseph afford the perfect gift for growing boys and girls. Parents please take notice.

Cactus

By Virginia Struble. (St. Louis: The Bethany Press.) $2.50.

Reviewed by Jesse H. Arnup.

The hero of this delightful tale is a porcupine. But Bucktooth the Beaver, the shrewish Mrs. Jaybird, Mrs. Grouse who laid fifteen eggs, Slinky the Mountain Lion, who plays the villain in the piece, and Fleet, the dainty young deer, all have their places in the sun. What they do can be found out simply by reading the book. Share it with some small boy.

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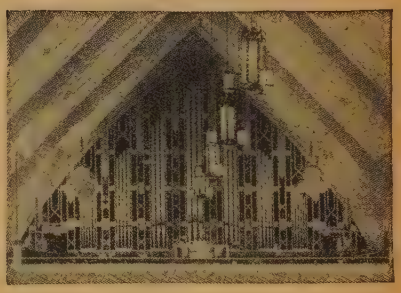

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"I do not" . . . "I cannot sympathize"

Should Protestants Pray for the Dead?

(*Continued from page* 15)

home to our hearts." Apart from that I do not pray for the dead, and if you ask me why not, I can only say that this is one of those blank spots where neither in theological college, nor since, have I clarified the matter enough to know what I really think and hence what to do. I am not at all happy about that last statement for it reveals a weakness, although perhaps not simply my own but of the whole Church in its theology and in its theological curriculum.

Perhaps we need a clear-cut statement of our doctine of heaven and hell and of who goes where. As it is (and this a perusal of the *Book of Common Order* would confirm) we appear to have a woolly idea that all who have even the dimmest faith are gathered home to God and have no need of our prayers. Realistic thinking based on our awareness of human sin should surely tell us there must be some who stand in need of our prayers.

Rev. John M. Wilkie, M.A., B.D., Deer Park United Church, Toronto, says:

While sympathizing with the instinc which makes people pray for their dead, cannot sympathize with the practice. Th idea that we can assist their "growth" o "progress" in grace seems to rest on th assumption that they are still subject to th conditions of time. My own conception o eternity is that at death we escape the tim sequence into a realm where growth an progress become irrelevant terms, becaus we have reached our maturity in Chris "Can heaven be heaven, if sin and imper fection continue there?" demands th answer "no" or a doctrine of purgator which has no Scriptural basis.

Moreover, progress implies the possibilit of "regress," of falling away hereafte which undermines Christian assurance an ultimately "justification by grace throug faith." I cannot see that a spiritual trans formation at death is any more unlikel than the creation of a spiritual body t meet the conditions of eternity. Even Jesu may be cited for the view that there wi be discontinuity, as well as continuity wit this life, and that hereafter we shall be a the holy angels. ●

"where prisoners are conditioned for outside"

Prison Without Bars

(*Continued from page* 13)

and temper of the public with regard to the treatment of crime and criminals is one of the most unfailing tests of the civilization of any country. A calm, dispassionate recognition of the rights of the accused, and even of the convicted, criminal against the State — a constant heart-searching by all charged with the duty of punishment—a desire and eagerness to rehabilitate in the world of industry those who have paid their due in the hard coinage of punishment: tireless efforts towards the discovery of curative and regenerative processes: unfailing faith that there is treasure, if you can only find it, in the heart of every man. These are the symbols, which in the treatment of crime and the criminal, mark and measure the stored-up strength of a nation, and are sign and proof of the living virtue in it."

Concerned and thoughtful Canadians say that we must reconsider carefully our prison situation which will be improved only when the public puts on the pressure. Few Canadians will know the experience of years of confinement in a cell, but a glimpse may be caught through a poem from the pen of an inmate of Kingston Penitentiary. It wa printed in the *K.P. Telescope* (an all prisoner publication*) some time ago.

"Speak not to me of Satan, nor enslave
My tender ear with fantasies of Hell;
Here in this cursed calibrated cell
This iron catacomb, this concrete grav
This mirror of the outer world, concav
Grotesquely twisting those who dared
rebel
I have met your Devil, I know him we
And greet him now with negligent wav

No horns, no hooves, no creature clothe
in red,
No monster framed above a frozen wast
As Dante thought. I know for I hav
faced
Him often in the night, and heard h
tread
As o'er my heart and through my brai
he strode;
The fearsome step of time . . . the end
less road."

**A subscription for one year to the K.P. Telescop published monthly, costs $1.00, from K.P. Telescop Box 22, Kingston, Ont.*

The Music Makers

FREDERICK J. HORWOOD

NOW that school days are over, when exams no longer plague us, festivals are forgotten, and long summer days are here, suppose we become gipsies, dress in an old thing, wander alone or with a caravan of simple-minded folk, sleep in the open air, forget about telephones, radios, television and other gadgets which our grandparents never had. Let us stay away from the piano and text-books, and live a care-free life without bothering to run for shelter when it rains.

Gipsies are musical people from Hungary or Roumania. In boyhood days I spent many an evening hour with such people whose camping ground was very near to my home at the outskirts of London. Their wagons looked like tiny cottages, full of sun-tanned children who had amazing appetites. How the mothers could cook such a variety and quantity of food on outdoor stoves in a country where it rains without warning I don't know. The cookie jar and the milk can were never empty.

The children were wonderful playmates. Their parents made a living by selling home-made baskets and small items of furniture. We had no reason to be afraid of them. They never dreamed of kidnapping any child and were most honourable people. Each night after supper they would sit around their wagon and sing folk songs, and after the sun had set they went to bed and slept soundly instead of staying awake to worry about what the next day would bring forth.

Some gipsies travel alone or with one companion, and they do it on foot. Do you ever take long walks? I don't mean a modern hike where you ride on a bus for ten miles then walk a mile or two and ride home again. Let us be gipsies for a few weeks and do as we like . . . perhaps we would like to help others enjoy the summer, too.

If you read this column and you are under eighteen, how would you like to join our Music Makers' Circle, and be a member of this wonderful family of friends. Here is our pledge. If you can keep the six rules I shall be so glad to hear from you.

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

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About People and Places

White, Negro Exchange

For the second successive year, a United Church minister will exchange pulpits with a Negro clergyman from the United States during the summer. **Rev. A. I. Avery**, of St. Aidan's Church, Victoria, B.C., will preach in Normandy Methodist Church, Los Angeles, during July. **Rev. Nelson B. Higgins**, Negro minister of the integrated Los Angeles Church, will occupy the St. Aidan's pulpit.

Last summer, **Rev. Wilson Bridge**, Lachute, Que., exchanged pulpits with **Rev. E. R. Michael** of Little Rock A.M.E. Zion Church, Charlotte, N.C.

Over $1¼ Million Budget For W.M.S. at Home, Overseas

Delegates from ten Canadian provinces and five overseas countries, representing 270,000 women and young people in 4,000 adult and 6,000 youth groups within the United Church's Woman's Missionary Society, last month approved a budget of $1,360,000 for work by 200 missionaries in 80 Canadian and 30 overseas centres in India, Japan, Korea, Trinidad, Angola, Northern Rhodesia, Hong Kong..

The women listened to reports from W.M.S. workers, passed resolutions on (1) nuclear energy (urging more support for research in peaceful uses of nuclear energy); (2) banning of liquor advertising; (3) stepped-up education among young people on the alcohol problem.

Report highlights:

● Dr. Helen Kim, president of Ewha Women's University, Seoul, Korea, reported the university's walls were bulging with 5,800 registered students, explained the desire for education offset the inconvenience of crowded conditions. (W.M.S. plans to send $25,000 towards a new library and books for Ewha this year, already has two missionaries on staff — Rev. Elda Daniels Struthers, a professor, Miss Donna Runnalls, a teacher in English.)

● Dr. Ruth Taylor, Overseas Executive Secretary, said a new course was under way for training African women church-leaders; while the Mid-India Graduate School for Nurses turned out a first graduating class of 15 nurses and six nursing instructors.

● Concern for ministerial recruitment was expressed by the Board's General Secretary, Miss Anne Ward, who said there had been requests for 39 overseas missionaries and 52 for new work in Canada. The Board, she said, could send only four new missionaries abroad, appoint three to home mission fields.

● New missionaries appointed: Miss Nancy Caverhill, Reg.N., to the W.M.S. Hospital at Bonnyville, Alberta; Miss Edna Meader, Reg.N., to the W.M.S. Hospital at Cold Lake, Alberta; Miss June Rothwell, Reg.N., to the W.M.S. Hospital at Eriksdale, Man. To overseas fields: Miss Elizabeth Gilchrist to Angola; Miss Shirley Johnston, B.Sc., to Northern Rhodesia; Miss Marion Current to Korea, Miss Barbara Maxwell to India.

M. Thomson

Miss Marion Thomson was appointed field secretary for the Home Organization Department. She is a W.M.S. missionary with one term of service in Canada, in Indian work at Ahousat, B.C., and in community work in Winnipeg.

● Missionaries who retired this year and who were honoured by the Board were: Miss Annie MacIvor, 34 years; Miss Kathleen Mullen, Reg.N., A.R.R.C., 33 years; Miss Cora Wovil, 39 years.

● Total receipts of the Dominion Board were $1,359,899.19, of which $1,296,689.94 was contributed by the Conference branches, an increase of $34,403.94. This amount included the sums for gifts for building advance for 1957-58.

Dr. Dorothy Long was re-elected president.

Ordinations, Bull Fights, Bombs Concern Conferences

Ninety-five new ministers were ordained recently by United Church Conferences. Toronto Conference had one of the largest groups, with 18 ordinands. The Maritimes had 17, two of them from Trinidad. Eleven were ordained in Manitoba, one of them a woman.

One ordination of particular interest was in British Columbia. Tadashi Mitsui was trained in Japan and sent by the Japanese church as a missionary to his own people in Canada.

In addition to the ordinands, 15 ministers were received from other churches, the majority of them from Great Britain.

The Conferences had no difficulty placing their new men. There were 184 vacancies throughout the church. Thirty-one new fields had been opened, and there were dozens of charges needing ministers because of retirements, deaths, and other causes.

Six deaconesses were designated, one each in British Columbia, Manitoba, London and Bay of Quinte, and two in Toronto, where three missionaries were also presented. Reports indicate that at least seven times as many are needed for congregational work.

There seemed to be no particular trend of thought or concern as the 11 Conferences met across the country. Bay of Quinte condemned bull fights and decided to notify the Ontario Premier to this effect. The action followed reports that "bloodless" bull fights were being promoted in Lindsay.

Toronto Conference got into a prolonged debate over a proposed parade to Queen's Park to protest nuclear bomb tests. Delegates finally agreed on an all-night prayer vigil.

Montreal and Ottawa was concerned about work among French Canadians and established a special Conference Committee to deal with the matter.

Labour relations were debated in British Columbia, and plans were made for special missions to industry in November. They will be conducted by Rev. W. Gowland, British Methodist founder of the first denominational college for industrial chaplains. B.C. Conference will make its decision regarding an industrial chaplaincy following the missions.

The proposed curriculum for United Church Sunday Schools was the prime interest of Manitoba Conference. A special panel debated the issue, and it later came before all delegates. A lengthy memorial to General Council was passed, commending the Boards of Christian Education and Publication on the work so far accomplished and urging that American Presbyterian materials be adopted or adapted for use in the United Church.

London Conference supported the campaign for residences, recreation centre and other buildings at the University of Western Ontario. Saskatchewan Conference reported that many churches had already exceeded their allocations in the St. Andrew's College extension campaign.

British Columbia's "crusade for dedicated stewardship" reported pledges of $279,000 for the Conference Development Fund to finance camp sites, Union College, Naramata Leadership Training School, homes for senior citizens, and other projects.

In church extension, Toronto Conference reported 24 churches and 15 manses in the last two years. Forty-four churches and 22 manses are needed next year.

Alberta Conference extended an invitation to General Council to hold its 1960 sessions in Robertson and McDougall Churches, Edmonton.

Conference presidents elected: Bay of Quinte, Rev. J. F. Lane, just retiring from the pastorate at Madoc, Ont.; Montreal and Ottawa, Rev. P. C. Lewis, Knox Church, Cornwall, Ontario; Toronto, Rev. Stephen Mathers, Washington Church, Toronto; Manitoba, Rev. S. R. McLeod, Wesley Church, Fort William; London, Rev. Gordon Butt, Giles Blvd. Church, Windsor; Saskatchewan, Rev. E. S. Dixon, Indian Head; British Columbia, Rev. E. Birdsall, Vancouver; Alberta, Rev. William Irving, Red Deer; Hamilton, Rev. Earl Lautenslager, Sudbury.

N. Caverhill

J. Rothwell

E. Meader

B. Maxwell

36 Children Get New Home

Thirty-six pairs of young eyes sparkled as they beheld the wonders of the new Earlscourt Children's Home in Toronto. They belonged to the children who are now living there after spending months in an old rented house awaiting completion of the $300,000 building.

The home was opened last month by the Rev. W. M. Mustard, D.D., a past president of Toronto Conference, with Miss Hattie Inkpen, first superintendent, cutting the ribbon. The building was financed by a Government grant, donations, and the hard work of the Wimodausis Club, a group of women who became interested in the home

out 1915. The Board of Evangelism and ocial Service makes an annual grant of ,000 for maintenance.

The home was started early in the century the late Rev. Peter Bryce, who later came Moderator. It is now directed by iss Dorothy Moore, daughter of another rmer Moderator and Secretary of General ouncil, the late Very Rev. T. Albert Moore.

larke to Queen's

Queen's Theological College has appointed ev. Ernest G. Clarke, M.A., B.D., to the Chair of Hebrew and Old Testament Literature. Graduate of Victoria and of Emmanuel, Toronto, with a B.D. in Old Testament, he took his Master's degree in Orientals from Toronto and did post-graduate work in Chicago and the University of Leiden, Holland. He has been interim lecturer at Queen's in Hebrew nd Old Testament since September, 1956.

Clarke

ndians in the Church

Sixty-three Indian delegates and ten missionaries and Home Mission officers represented nine Ontario reservations when the hree-day Indian Workers' Conference onvened at Five Oaks, near Paris, Ontario. hey studied the Bible and discussed such atters as the relationship between minister nd people, the fellowship of the Church, titudes and leadership. At least half of e delegates were young people. The onference was directed by Home Mission uperintendent Rev. Harold Bailey.

Women in White

The United Church's Archer Memorial Hospital, Lamont, Alberta, graduated 16 urses, bringing the total number of raduates to 397 during the nursing school's 3 years. Miss Viola Maggs, Vermilion, was aledictorian of the class and received the eneral proficiency medal presented by the lberta Conference Hospitals Board. During e past year she served as president of the tudent Nurses' Association of Alberta, hich sent $500 to the Junior Red Cross Hospital in Seoul, Korea, to provide niforms for nurses.

n John Wesley's House

Dr. E. E. Long, Secretary of General Council, will stay in **John Wesley's House** n Epworth, England, and preach in the Chapel, in August. The Methodist Church ecently bought the Rectory where the ounder of Methodism was born, from the Church of England. Funds were acquired rom all branches of the Church to make his purchase. The United Church of Canada s contributing toward the upkeep of the House.

Dulles' Daughter a B.D.

Mr. John Foster Dulles, controversial U.S. Secretary of State, attended graduation exercises of Union Theological Seminary, New York, and saw his daughter, Mrs. Robert Hinshaw, receive her Bachelor of Divinity degree. If she finds a part time job as assistant minister she will be ordained by the Presbyterian Church U.S.A. in the fall. A ruling elder in that denomination, Mr. Dulles addressed a dinner of the Board of Union Theological Seminary, of which he was a member. Two years ago Mr. Dulles was present at the ordination of his son Avery as a member of the Society of Jesus of the Roman Catholic Church.

* * *

The Rev. Robert E. Eskdale, Elk Point-St. Paul pastoral charge, Alta., has accepted a call to the Stony Plain pastoral charge in the same conference. He will commence his new pastorate July 1st.

Open New Buildings

The new **Ballantyne Avenue wing** of the Montreal West United Church, Rev. G. Campbell Wadsworth, D.D., minister, was recently opened. Erected at a cost of about $100,000, it will be used largely for Christian Education purposes.

Carman United Church, Sardis, B.C., marks its 60th birthday with the opening of a new building. Work began in April and on a June Monday volunteer and hired help combined to put the roof on in one day. The new church will hold about 70 more people.

* * *

Victoria Village United Church was constituted a congregation by the Toronto East Presbytery on June 11th.

Mission to Madawaska

A week-long Preaching Mission was held in **St. Paul's Church, Madawaska, Ontario,** recently with the Rev. E. H. Brampton, Loring, Ont., as missioner. Congregations were capacity as people came from nearby communities. The St. Paul's choir, with the assistance of visiting Anglican and United choirs, provided the music and led the singing. St. James' United Church, Cross Lake, participated in the preparation for the mission, Arthur Lentz, elder there, and Nelson Hutcheson, student minister at Madawaska, taking major responsibility for the planning.

Five Ministers Die

Five United Church ministers passed away during late May and early June.

Rev. John R. Scott died on May 29, at Baddeck, N.S., in his 50th year. Ordained in 1935, he served at Dawson Creek, B.C., and Walton, Economy, Salisbury and Baddeck in the Maritimes.

Rev. Charles W. Bishop, Niagara Falls, Ont., died at Guelph on June 6, ten days before his 79th birthday. Dr. Bishop was received into the ministry in 1907 and had a varied career. He served nine years as general secretary of the YMCA National Council, held pastorates at Calgary, Toronto, Fergus and Niagara Falls, and was principal of Albert College, Belleville, Ont., for eight years. After retirement in 1947 he lectured in religious knowledge at Carleton College, Ottawa, for two years.

Rev. Alfred S. Rogers died in Toronto, June 2nd. He strongly supported Church Union and took an active part in negotiations in the Maritimes, where he served many congregations before coming to Toronto in

Marjorie Macdonald tells about

SHAKESPEARE AT STRATFORD

TO the sound of a gun and a deep-toned bell, the curtain went up on the sixth Stratford Shakespearean Festival. Henry IV walks on stage with every detail of his costume perfect, and the 1870 gowns in "Much Ado About Nothing" catch every feminine eye.

Backstage several weeks ago we found last touches being put on gold trimming, and Henry's train spread out on a table. In the sewing room, mounds of white satin for a wedding dress were topped with a painted design ready for the skilful fingers of cutter and seamstress, while a pile of gold cloth was ready to be turned into a ball gown. On a judy was a finished periwinkle blue gown, with train and basque, a cascade of lily-of-the-valley trailing down the front panel. Materials and sketches were everywhere. Armour was in the process of production; shoes were placed row on row on the shelves, and the wigs were being prepared for their wearers. There was activity everywhere.

We climbed the cat-walks, saw the dressing rooms, admired the vast $400,000 air-conditioning system, new this year, and later, in the Green Room, heard founder Tom Patterson and Director Michael Langham tell about the programme. Mr. Langham explained the extension of the season into September in order that school children might come to see the living art of the theatre.

The plays are "Henry IV, Part I", "Much Ado About Nothing" and "The Winter's Tale." There is music, too: John Gay's "The Beggar's Opera" concerts, folk music, jazz, and from the Caribbean, a calypso group. There is the world famous mime, Marcel Marceau, and his company. Then, of course, the art exhibit will draw many. This year it features Canadian paintings from the National Gallery at Ottawa, ceramics and a collection of wood cuts. The Film Festival will bring motion pictures never before seen in Canada; and there are the books, also.

We saw the seat Princess Margaret will occupy when she visits The Stratford Festival in late July, and the room in which she will be received.

For the United Church members who will be in Stratford over a week-end this summer there are three United Churches: Central, at Erie and St. Patrick Streets; St. John's, at Waterloo and Douro Streets, and Parkview United on Parkview Drive.

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EXCELLENT FACILITIES FOR SMALL CONVENTIONS
Write: GLEN HOME HOTEL
Glen Orchard P.O. — Muskoka, Ontario

Handshake in the rain joins churches

1942 after a 40-year ministry. Rev. A. Alison Rogers, Montreal, is a son.

Rev. W. J. Dean, who retired in 1940 after 33 years in the active ministry, principally in the Maritime Conference, died in Daytona Beach, Florida, May 25th.

Late in May also **Rev. Victor H. Sansum** died in Vancouver. His ministry from the time of ordination in 1921 was spent in the B.C. Conference. He left the active ministry for the YMCA in July, 1949.

* * *

Mary Evelyn Kerr, wife of the late Rev. George J. Kerr, died in London, Ont., May 23, 1958. **Rose Shields,** wife of the late Rev. G. T. Shields, died in Montreal on May 27.

New Church Is Born

The retiring moderators of two Presbyterian churches shook hands in the rain in Pittsburgh, Pa., and the new United Presbyterian Church in the USA came into being. Dr. Harold R. Martin, Presbyterian Church in the USA, and Dr. Robert N. Montgomery, United Presbyterian Church of North America, were succeeded in office by Dr. Theophilus M. Taylor of Pittsburgh, moderator of the new church of more than 3,000,000 members.

Entire Church Inducted

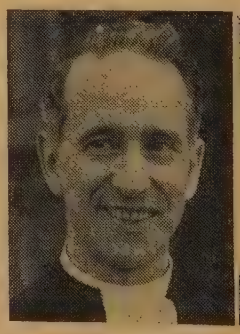
A former Reformed Church of America minister, Rev. William H. Vandermeer, and his entire Edmonton congregation of 58 Dutch families, were inducted into The United Church of Canada, at Alberta Conference sessions last month. The ceremony followed a vote two years ago in which Mr. Vandermeer and his congregation applied for admission to the United Church.

The congregation has been named Ebenezer United Church.

Mr. Vandermeer went to Edmonton in 1951 as western Canadian director of immigration for the Reformed Church. He organized nine congregations in six years.

Church Broadcasters

Rev. G. B. Mather, Assistant Secretary, Board of Evangelism and Social Service, will broadcast from Saskatoon over the Trans-



Buttars

Mather

Canada network of the C.B.C. July 13th, 2.30-3.00 p.m., E.D.T. On July 27th, **Rev. D. M. K. Buttars,** Pickering, Ont., will be heard over the C.B.C. Church of the Air, 4.30-5.00 p.m., E.D.T.

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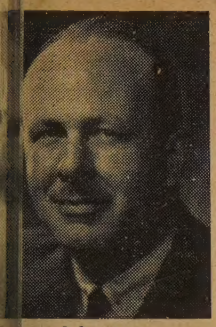
v Wells Owner

ells Organizations of Canada, the lead- professional church-fund raising organization in the country, has been purchased by its President, Mr. James C. Johnston, from its parent American organization. It will be one hundred per cent. owned, directed and managed by Canadians.



Johnston

Mr. Johnston is the son of the Rev. A. J. Johnston, D.D., for many years Professor of Church tory and Homiletics at Victoria and manuel Colleges. He joined the firm five rs ago, directed church canvasses at first n moved up rapidly in the company to ome Canadian manager two years ago, last year became its president. The firm conducted canvasses in over one thou- d Canadian churches, and at present is aged in working with Ottawa Presbytery n extension campaign.

lgary's Collegians

ewish and Roman Catholic students ed with those from Protestant churches conducting vesper services in the United urch's Mount Royal College, Calgary, berta. The closing service was held in junction with annual convocation exer- s. Taking part were United, Presbyterian, glican, Jewish, Roman Catholic, Lutheran, nnonite and Mormon students. The dents have conducted services throughout lgary during the year.

ntennial Celebrations

Queen's Ave. United Church, New West- nster, B.C., has started its centennial ject which involves the building of a w church as well as an education centre. e sanctuary, now in the planning stage, to replace the 60-year-old church. The ucation centre will contain a 450-seat ditorium and facilities to serve the various urch organizations. It is hoped that the urch will be ready by the centenary date, rly in 1959.

ew Church for Victoria

When two Oak Bay members, Mr. J. cher and Mr. A. W. G. Riddell, canvassed e **Cadboro Bay suburb** of greater Victoria, C., they found more than 100 families o wanted a Church and Sunday School. congregation has been organized, with 0 children in the Sunday School. Services e being held in the Scout Hall, with Rev. F. Church giving leadership. Plans for a w church building are under way.

elowna Opens New Church

The new **St. Pauls United Church, elowna, B.C.,** was dedicated last month by ev. Douglas H. Telfer, D.D., executive cretary of church extension in Greater ancouver. This congregation, begun in 947, was sponsored by First United Church d assisted by it during the intervening ars of development. Rev. Mortimer W. ees, who gave leadership at the beginning, eached at the morning service, and Prin- pal W. S. Taylor of Union College in the ening. Kamloops - Okanagan Presbytery embers took part in the afternoon dedica- on. Rev. D. M. Perley, acting minister, nducted the services.

WORLD CHURCH NEWS

Firsts for Women

Women are in the religious news these days. At the 177th convention of the New York Protestant Episcopal Diocese, **twenty women** participated for the first time in history. The right had been granted last year for them to serve on vestries and as delegates to diocesan conventions. The Congregational Christian Church in the U.S. unanimously named **Miss Janice C. Bennett** as Associate Superintendent, a high administrative post. She will have charge of religious education for the Middle Atlantic Conference. **Col. Muriel Booth-Tucker,** granddaughter of the founder of the Salvation Army, was appointed Commander of the Salvation Army in Ireland. At the New York East Methodist Conference in Brooklyn, N.Y., **Miss Barbara B. Troxell** was ordained as the first woman deacon. She is youth director in a local New York State church and expects to receive her B.D. degree from Union in 1959. The **General Assembly** of the Church of Scotland voted in Edinburgh to appoint a special committee to consider the place of women in the Church, including their admission as elders.

A Plea for Unity

"Let us resolve to close no door, miss no opportunity, shun no sacrifice that will enable Christians to answer the call to 'make straight in the desert a highway for our God'" was the plea of the Duke of Hamilton, the Queen's Lord High Commissioner, speaking to the General Assembly of the Church of Scotland on fellowship and co-operation among the Christian churches. "We stand divided at a time when we are facing a Christian challenge to the Christian tradition more powerful than at any period since the Dark Ages," he said.

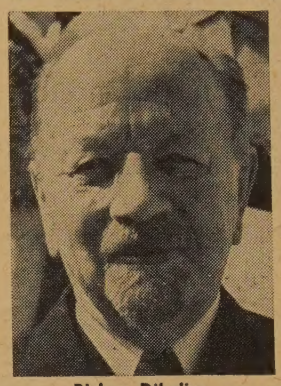
The Church in Federation

A common witness to the national life was made by Protestant churches in the Caribbean area during the recent Federation ceremonies. Initialed by the Presbyterian Church in Trinidad, Rev. J. W. E. Newbery composed a special Order of Service for "Parliament Sunday," which was used over "Radio Trinidad" and by churches in Trinidad, Tobago, Grenada, St. Lucia, St. Vincent, Barbados and by Protestant denominations in city and small rural congregations.

Mr. Newbery, who is the principal of the Theological College in Trinidad, presently acting as tutor in Union Theological College, Kingston, Jamaica, officiated at St. Stephen's Congregational Church in Kingston and at the historic St. Andrew's Kirk, using the special service which was also carried out at the opening of the summer term of the University. In Trinidad, the Moderator, the Rev. Cyril Beharry, conducted the special service in the historic Greyfriars Church of Scotland in Port of Spain.

Berlin Bishop Honoured

An outstanding resistance fighter during the Nazi terror, Bishop Otto Dibelius, Chairman of the Council of the Evangelical Church in Germany (EKID), was honoured by West Berlin on his 78th birthday. During a special ceremony, Mayor Willy Brandt hailed the Bishop as the foremost man in Protestant Berlin and an untiring advocate of German reunification. The honour was given in "recognition of merit on behalf of the Church in Germany and the City of Berlin."



Bishop Dibelius

New Radio; New Paper

In the field of communications, events in Switzerland and in the United States are creating interest. Two noted Swiss theologians have given their support to plans for the first international Protestant radio station in Europe. They are Dr. Karl Barth of the University of Basle and Dr. Emil Brünner of Zurich. A study committee plans to place the station, to be built in Switzerland, at the disposal of churches throughout the continent. Its sole purpose will be the proclamation of the Gospel.

In New York, the announcement was made of the merger of two historic church magazines on October 1st to form a biweekly magazine of news and opinion of the new United Church of Christ. It will be

(*Continued on page* 31)

Princess Margaret in Tobago after Federation ceremonies

CLASSIFIED ADVERTISING

15c. per word, min. charge $4.00. 4 or more consecutive insertions, 15% discount. Box No., $1.25 per insertion extra. Display heading: 1st line $1.50 extra, each additional line $1.15 extra. Classified Display, $2.05 per agate line. Pulpit Vacancies, Birth and Death Notices at regular classified rates.

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WEST end resident to distribute advertisements to householders; age around 60; neat, good health and personality. Prefer man with years of training in church work. Hours—10 - 4 p.m., 4 days per week. State experience. Daily wage required. Box 82, THE UNITED CHURCH OBSERVER.

1B. RETIRED OR RETIRING MINISTERS

RETIRED minister required by Bethel United Church, Grand'Mere, Que. One point charge. Interested ministers write to P. N. Hanson, 30 First Avenue, Grand'Mere, Que.

2. EMPLOYMENT WANTED

AVAILABLE — experienced person as church secretary with affinity for group work; Toronto area. Write Box 89, THE UNITED CHURCH OBSERVER.

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REFINED Nova Scotia couple with good references would like employment with an aged couple, willing to travel. Wife is a nurse, can do light household duties—husband can drive car, etc. Can go anywhere in Canada. Box 88, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

AILSA CRAIG, Ont. — three-point charge — near London, on No. 7 Highway. Modern parsonage, good schools, vacant July 1st. Contact Harold Mowforth, Ailsa Craig, Ontario.

AVONMORE, 2-point charge, furnished manse in village, above minimum salary. Interested ministers please write Jamieson Campbell, Secretary Avonmore Pastoral Charge, Monklands, Ontario.

GATINEAU, Quebec, Pastoral Charge, Ottawa Presbytery, vacant June 30th, 1958. Salary $3,200.00, car allowance $700.00. Furnished manse, good schools. Ideal location, seven miles from Ottawa. Interested ministers please write Harold W. Simpson, Box 214, Gatineau, Que.

INNERKIP, Ontario — 3-point charge, centrally located near Woodstock. Compact charge on good roads. Excellent Public and High School facilities, paying the minimum salary. Vacant July 1st. Write E. R. Shelby, Eastwood, Ontario.

LAVAL West - St. Eustache, Montreal Presbytery. Two one-point charges in adjoining communities, require services of ordained minister beginning July 1st. Two morning services. Located 15 miles from downtown Montreal. Furnished manse built in 1956 is one minute from public school; bus transportation provided for high school pupils. Interested ministers please contact Mr. G. D. Hall, Secretary, Pastoral Relations Committee, Box 127, St. Eustache, Que.

MARMORA, 3-point Charge, Belleville Presbytery, vacant June 30th, 1958. Doctors and good Public and High School facilities. Interested ministers contact R. Sweet, Secretary Pastoral Relations Committee, R. R. 1, Havelock, Ontario.

PARIS (Ont.) Brantford Presbytery becomes vacant June 30th, 1958. Interested ministers please write Mr. D. Schumann, Box 372, Paris, Ont.

RAINIER - Bow Slope (Alta.) rural four-point pastoral charge, vacant June 30th. Three services each Sunday. Modern manse available Nov. 1st. Contact Wm. R. Lokier, Scandia, Alta.

SANGSTER Memorial Pastoral Charge in Sherbrooke, Quebec, will be vacant June 30th. Interested ministers please write to A. H. Noble, P.O. Box 954, Lennoxville, Que.

SIOUX LOOKOUT, Ont., St. Andrew's one-point Pastoral Charge, modern church and manse, vacant June 30th, 1958. Ministers interested please write Mr. A. G. Morris, Chairman, Pastoral Relations Committee, Sioux Lookout, Ontario.

SOUTH BUXTON Pastoral Charge of Kent Presbytery, requires a minister from July 1st. Fully furnished manse, salary $4,000.00, travel included. Interested ministers please write or phone Francis Pease, Merlin, Ontario, R. R. 2. Phone Orchard 6-2891.

2A. PULPIT VACANCIES—Continued

SYDENHAM, Ontario — one-point charge, vacant June 30th. Furnished manse. Public and High Schools. Sixteen miles to Kingston and University. Salary $3,200.00 plus car allowance. Write Otto Gossage, Sydenham, Ontario.

WINNIPEG Charge—Harstone Memorial United Church becomes vacant June 30th. Interested ministers please communicate with Mr. G. G. Cordell, 1088 Downing St., Winnipeg, Man.

WOODFIELD Pastoral Charge, Lindsay Presbytery, will be vacant July 1st. Excellent elementary school—High School bus. Well furnished, oil-heated parsonage. Interested ministers apply to Howard Campbell, Argyle, Ontario.

4. PULPIT SUPPLY AVAILABLE

REV. A. G. DONALD, Mrs. Donald and Miss Marion, formerly of Maple, are now residing at 69 McKee Ave., Willowdale, Ontario. After September Mr. Donald will be available for a limited amount of supply work.

5. CHOIR PERSONNEL

ORGANIST-CHOIRLEADER required for Trinity United Church, Kirkland Lake. Duties to commence September 1st. Choir approximately 30. Above average salary. Excellent opportunities for private classes in piano, organ and voice. If interested communicate with Miss Hazel Grimmon, Secretary Music Committee, Trinity United Church, Kirkland Lake, Ontario.

ORGANIST and Choir Director required, Central United, Sarnia, August 1st. Three-manual Casavant Organ, State experience, qualifications, salary requirement, c/o Box 175, Sarnia, Ontario.

ORGANIST only—required for St. Andrew's River Heights United Church, Winnipeg. New modern 3-manual Casavant organ being installed this summer. Duties to commence September 1st. Applicants give age, qualifications and salary anticipated, and forward application: Attention Chairman Music Committee, St. Andrew's River Heights United Church, Kingsway and Oak Sts., Winnipeg 9, Man.

WANTED — Organist and Choir Director — St. Andrew's United Church, Sault Ste. Marie, Ont. Salary above average. Duties to commence August 1st, 1958. Interested parties apply to the Church Office, stating qualifications and experience.

WANTED by September 1st, Organist for Melfort United Church (Saskatchewan Conference). Excellent opportunity for a good music teacher. Studio and piano supplied free of charge. Address inquiries and particulars to Secretary of Board of Stewards, George Newfeld, Box 87, Melfort, Sask.

WANTED — Organist and Choirleader for Memorial Park United Church, Carleton Place, Ont. Teaching opportunities good. Duties to commence September 1st, 1958. Forward written applications with qualifications to Charles Godfrey, Box 1054, Carleton Place, Ont.

WANTED — Organist and Choir Director, Port Perry United Church, starting September 1st. Morning service only. State experience, qualifications and salary expected. Apply to Mrs. J. E. Jackson, Port Perry, Ont.

6. ASSISTANT MINISTERS WANTED

CEDAR PARK United Church in Pointe Claire, expanding English - speaking suburban city fifteen miles west of Montreal, requires young ordained man as assistant minister, membership 1,000. Excellent opportunity for able man in Christian Education field; new church buildings including C.E. Centre. Minimum salary or above consistent with experience. Write if interested to—James A. Hastings, 17 Winston Circle, Pointe Claire, Que.

QUEEN MARY Road United Church, Montreal Presbytery, requires an assistant minister for pastoral and youth guidance work with some preaching opportunities. Adequate salary with allowance for rent and car. Write with full particulars to Mr. E. H. Hayes, Queen Mary Road United Church, 13 Finchley Road, Montreal 29, Que.

TRINITY United Church, Kitchener, requires an assistant minister by September 1st if possible, duties to include responsibility for certain areas of pastoral and Christian Education work with some preaching opportunities. Adequate salary and car allowance. Furnished rented house provided. Reply to Mr. R. B. Bryden, Chairman, Pastoral Relations Committee, 671 Avondale Ave., Kitchener, Ont.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH SIGNS

CHANGEABLE letters, Gold Leaf Signs—Interior and Exterior. Write for catalogue. G. C. Warden Ltd., 614 First St., S. S. 2, London, Ont.

7. CHURCH SUPPLIES—Continued

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

WANTED — Twenty-four pews, light colour, for small church — centre aisle, seat four. Write Ice Lake (Ontario) Woman's Association, c/o Mrs. Annie Beange, Sec.-Treas.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave Street, Winnipeg.

7A. STAINED GLASS

DESIGNER in Stained Glass. Estimates on request. S. Norris, 28 Rosehill Ave., Toronto.

8. ORGANS, MUSICAL INSTRUMENTS

REED Organ for sale—two-manual Karn, complete with blower and modern pedal board, in vicinity of Hamilton, Ontario. Contact J. W. Gardner, 87 Arnold St., Hamilton, Ontario. JA. 2-0667.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. C. Morel, 86 Haddington Ave., Toronto 12. T.F.

8A. STAMPS

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UNSHRINKABLE wool, nylon reinforced. 3 or 4 ply, good colours, 3 ounces $1.00. Satisfaction guaranteed. Large or small orders accepted. Order now! Other wool clearings available. Inquiries invited. Beacock's, 1019 Pape, Toronto.

10. ARTICLES WANTED

WANTED—Black Choir Gowns, Collars and Hats by Rothwell Acres United Church. Please contact Mr. Kent, 1 Fairhaven Way, Ottawa, Ont.

11. RESORTS, TOURIST ACCOMMODATION

CLIPSHAM LODGE, Sparrow Lake, Muskoka. Modern cabin resort equipped with all conveniences and recreational facilities. Safe bathing, fishing, home-cooking, boats. Folder on request. Stan Clipsham, Kilworthy, Ontario.

GLENROY LODGE, Hall's Lake, Haliburton Highlands. Friendly hospitality, finest home-cooked meals — modern conveniences. Open May 15th to Thanksgiving. Special rates for church groups June and September. Elsie and Allen Bursey, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE, an A.T.R.O. Resort, Lake Simcoe's fine family resort on South Shore. Opens May 16th. Jackson's Point. Phone Sutton 34. Accommodation for group gatherings solicited.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors. Warren Lawrence, Pike Bay, Ontario.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 21st and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

ROOMS in secluded residence, outskirts of picturesque, progressive town, five minutes to shops, excellent bathing, picnicking facilities on Georgian Bay Beaches, fishing. Modern conveniences. E. Ward, Thornbury, Ontario.

WOULD you like to holiday on a farm? Write Mrs. Gordon Ward, Camperdown, Ontario, on Georgian Bay, near Collingwood.

13. REST HOMES

"FAITH HAVEN" — Culloden Road, Ingersoll, Ontario — (Tel. 1434 w). Comfortable, Christian, lowest rates. Write to Matron or to Rev. W. Edgar Gill, Norval, Ontario. (Tel. Huttonville 105-J-1.)

3. REST HOMES—Continued

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FRONT room in apartment after July 1st. A retired companionable lady — non-smoker. Kitchen privileges, close to transportation and shopping; central. Toronto, WA. 3-3436.

6. PROPERTY FOR SALE

BUNGALOW for sale—just outside Metro Toronto; suit retired minister where United Church is greatly needed. Box 92, THE UNITED CHURCH OBSERVER.

6A. SUMMER PROPERTIES

LARGE well-treed lot for sale. Paved road, near Lake Couchiching and Geneva Park. Small cottage with fireplace, also a guest cabin. Reasonable terms. Box 87, THE UNITED CHURCH OBSERVER. Toronto, Canada.

$50 down, you receive Big Family Size Cottage complete with lot on Ontario's finest lakes—Chemong, Rice, Pigeon, Sturgeon, St. John, Dalrymple, etc., and these rivers—Otonabee, Trent, Fenelon. Yes, just $50.00 down and balance averages $30.00 monthly plus interest. Prices range from $1,995 to $3,995. Volume sales, years of experience, and private capital make these values and terms possible. Write today for free literature that tells you where, when and how to select yours from these hundreds of lovely lots and cottages. Pitts Homes and Cottages Limited, P.O. Box 222, Cobourg, Ontario.

20. ACCOMMODATION AVAILABLE

UNITED Church Training School — June 1st-Aug. 31 (Approx.)—near University and main street-car lines. Write 77 Charles St. W., Toronto 5.

23. MISCELLANEOUS

A REFINED retired business woman is desirous of contacting another such person with view to settling, or sharing, a home in some Ontario town, vicinity of Toronto or Niagara Peninsula. Please address replies to Box 91, THE UNITED CHURCH OBSERVER.

24. PERSONAL

HEARING IMPROVED

FOR many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F., Box 306, Station F., Toronto 5.

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RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

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SEWING MACHINE SERVICE

WE repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 2229 Dundas St. West, Toronto.

Dates to Remember

London Conference Laymen's Conference, Alma College, St. Thomas, Ontario, August 22, 23, 24. Speaker, Rev. Samuel Emerick.

Emmanuel College Alumni Association, Emmanuel College, Toronto, September 15-17. Principal speaker, Prof. Nels F. S. Ferré, Abbot Professor of Christian Theology at Andover Newton Theological School. Theme: "Main Issues in Contemporary Theology."

Alberta Conference School for Church Women, St. Stephen's College, Edmonton, August 26-28.

MINISTERS' Vacation Exchange

ALBERTA—Would like two-month pulpit and manse exchange in summer, 1959, with minister in England or Scotland. Write Rev. Harold A. Frame, Southminster United Church, 4th Ave. and 11th St. S., Lethbridge, Alberta.

NEWS (*Continued from page 29*)

called **The United Church Herald.** Co-editors of this magazine, made necessary by the merger of the Congregational Christian General Council and the Evangelical and Reformed Church, will be Dr. Theodore C. Braun, St. Louis, editor of **The Messenger,** and Dr. Andrew Vance McCracken of New York, editor of **Advance.** The combined circulation for the new magazine will be 150,000.

Makarios to Lambeth

Upon the acceptance by Archbishop Makarios of the invitation by the Archbishop of Canterbury to be present at the Lambeth Conference, convening in London, England, on July 3rd, Dr. Geoffrey Francis Fisher said "no political significance" should be attached to the invitation. It was an ecclesiastical decision and customary to invite heads of Churches of other communions in Europe who have fraternal relations with the Anglican union. The explanation was given in reply to an expression of indignation on the part of Conservative party members. Archbishop Makarios is the acknowledged political as well as spiritual leader of the Orthodox community in Cyprus.

British Church on Stamps

The new three cent and eight cent United Nations stamps will carry the picture of Central Hall, London, the Methodist Church in which the first General Assembly of the United Nations was held in 1946. 5,000,000 of the blue three cent stamps and 4,000,000 of the purple eight cent stamps have been issued. Central Hall was completed in 1912 following contributions of a guinea (then about $5.00) solicited from each Methodist family throughout the British Empire. The massive building holds 2,500 people.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Hyatt Ave., London; Mortlach, Sask.; Rosetown, Sask.; Wiseton - Dinsmore, Sask.

Publishing House Notes

Summer Reading

SUMMER reading should be both pleasant and profitable. Here are a few of my suggestions of Canadian books:

SERIOUS

The Christian Church in Canada H. H. Walsh $6.50

The University Question (Who Should Go, Who Should Pay?) Willson Woodside 5.00

To Plow With Hope (World-wide problems of food, health and education) Donald K. Faris 4.25

The Life, The Question, The Answer Arthur James Ebbutt 1.50

PRACTICAL

Pastoral Counselling and Mental Health S. R. Laycock 1.50

Protestant Faith and Life Edward Cragg 1.00

EDUCATIONAL

John Black of Old Kildonan (Winnipeg) Olive Knox 4.00

The Frontier and Canadian Letters Wilfrid Eggleston 3.75

The Culture of Contemporary Canada (essays) Edited by Julian Park 5.75

Ten Canadian Poets, Desmond Pacey 5.50

ENTERTAINING

A Straw in the Wind (novel) Ethel Granger Bennett 3.95

Tarry Breeks and Velvet Garters (a first book of schooner days) C. H. J. Snider 4.50

Bluenose Ghosts, Helen Creighton 4.00

Sea Stories from Newfoundland Michael Harrington 4.00

Fences (illustrated by C. W. Jefferys) Harry Symons 4.95

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"For a year we tried to think maybe we could do it ourselves..."

First Baptist Church

Rev. Lawrence E. Mason
B.A., B.Th., Minister

27 Suffolk St.

Guelph - - Ontario

May 4th, 1958

Mr. J. C. Johnston, President,
Wells Organizations of Canada, Limited
Toronto, Ontario.

Dear Sir:

It is with great pleasure I tender my personal thanks for the excellent work done through your Director for our Church.

Two years ago it became apparent that a complete renovation of the Church basement, plus the addition of a multi-purpose rear room, was necessary.

Many Church members felt that the Sector Plan would be the necessary fund-raising medium. But our leaders soon realized that this was too weighty an undertaking for us. We therefore turned to the Wells Organizations for a free analysis of our giving potential, which has been of inestimable help during our year of planning. For a year we tried to think maybe we could do it ourselves.

Eventually, with the unanimous approval of the Extension Committee and the Church as a whole, we turned to the only organization that we felt could give us the knowledge, leadership and time, as well as a guarantee of success.

Our operating budget for 1957 amounted to $20,000.00— approximately $60,000.00 over a three-year period. For the same period and purpose, we now have signed pledges in the amount of $66,670.00, plus Extension Fund pledges amounting to $66,251.00, a grand total of $132,921.00. This due to our WELLS-directed canvass.

Please accept the thanks of our whole Canvass Membership—you certainly have a place in the financial life of the Church today.

Yours Truly,

L. E. Mason.

Wells is deeply grateful to the Reverend Lawrence E. Mason, B.A., B.Th., for this gracious letter of thanks.

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